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W. E. McCumber (Editor)

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HERALD of HOLINESS

CHURCH OF THE NAZARENE / MAY 1, 1977

PROVERBS 31

quieted, and for four which it cannot bear:
22 For a servant when he reigneth; and a fool when he is filled with meat;
23 For an odorous woman when she is married; and an handmaid that is heir to her mistress.
24 There be four things which are little upon the earth, but they are exceeding wise:
25 The ants are a people not strong, yet they prepare their meat in the summer;
26 The conies are but a feeble folk, yet they make their houses in the rocks;
27 The locusts have no king, yet go they forth all of them by bands;
28 The spider taketh hold with her webs, and is in kings palaces.
29 There be three things which are lion which is strongest among them: yea, four are comely in going;
30 A leopard is strongest among them, and a lion is comely in going;
31 A greyhound is comely in going, and a leopard is comely in going;
32 A lion is comely in going, and a leopard is comely in going;
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99 A greyhound is comely in going, and a leopard is comely in going;
100 A lion is comely in going, and a leopard is comely in going;

A good woman
can find a virtuous woman.
11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
12 She will do him good and not evil all the days of her life.
13 She seeketh wool, and flax, and worketh willingly with her hands.
14 She is like the merchants' ships; she bringeth her food from afar.
15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
16 She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.
17 She girdeth her loins with strength, and strengtheneth her arms.
18 She perceiveth that her merchandise is good: her candle goeth not out by night.
19 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
20 She is not afraid of the snow for her hands hold the distaff.
21 She is clothed with scarlet, and purple; her clothing is silk and fine linen, and selleth her goods when he stretcheth among the elders of the land.
22 She maketh fine linen, and selleth it; and delivereth girdles unto the merchants.
23 Strength and honour are her clothing; and she shall rejoice in time to come.
24 She openeth her mouth with wisdom, and in her tongue is the law of kindness.
25 She looketh well to the ways of her household, and eateth not the bread of idleness.
26 Her children arise up, and call her blessed; her husband also, and he praiseth her.
27 Many daughters have done virtuously, but thou excellest them all.
28 Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.
29 Give her of the fruit of her hands; and let her own works praise her in the gates.





by General Superintendent George Coulter

Mothers— Home Horticulturists

THE GROWING of indoor plants and flowers has become a consuming activity in many of our homes.

The presence and development of growing plants has brightened and beautified many an otherwise drab and dismal setting.

Through the centuries, God has ordained that mothers should be the horticulturists of our homes. Horticulturists are defined as “specialists in the art or science of the cultivating and growing of plants or flowers.”

No home is complete without this kind of horticulturist. All mothers are involved in the challenging and demanding responsibility of cultivating and bringing to fruition the lives of the children entrusted to their care.

As with plants, so with children, a good horticulturist will give special attention to certain conditions and procedures.

ATMOSPHERE

Plants are definitely affected by atmosphere. By the same token, the atmosphere of the home will determine the attitudes, the character, and the moral fiber of boys and girls. Atmosphere can be too “dry,” thereby causing wilt; or too “humid,” thus choking growth and development.

Tender, loving care is a must in this noble art of developing human personality in the likeness of Christ. Mothers determine the atmosphere of the home. Their love and their purity provide the proper growing conditions

for the tender lives entrusted to them.

NUTRITION

Plants can be starved or overfed. Children may be deprived of affection and attention until they shrivel and withdraw. Or they can be overcome with too much adulation until they become vain and haughty.

Wise mothers know how to administer the right amounts of love, discipline, persuasion, and nurture until their children develop stability and beauty “like a tree planted by the rivers of water.” Generous portions of the “sincere milk of the word,” regular periods of prayer, companionship, and soul nurture will produce an abundant harvest.

PRUNING

All plants must be “trimmed” regularly. The same applies to children!

We’ve come through an era of permissiveness and we’ve witnessed the sad results in shattered and uncontrolled lives. Now sociologists, psychiatrists, and educators are pleading for a return to family discipline.

Mothers must be experts in exercising discipline without anger, in applying controls consistent with Christian principles, and in encouraging habits that produce Christian growth and maturity.

Mothers, yours is life’s greatest challenge and most rewarding profession! God has called and equipped you for this noble task!

□

At Mother's Door

by MARY E. LATHAM

Kansas City

IT WAS EARLY MORNING. There was a knock at the door. Mother was home alone with young children. She went to the door and opened it.

An old man excitedly began to tell her something about a black bundle on the porch of a vacant house down the street. He caught his breath and finished with, "And it sounds like a little baby crying."

That knock at the door started a whole chain of events. The bundle did hold a little crying baby—hungry and needing care. Mother quickly called a friend. They took the child, made it comfortable, then notified the proper authorities. By the time Dad came home, the house was buzzing with activity.

Through the years there were many knocks at Mother's door. Not every one was as dramatic as the announcement of the abandoned child. But to my mother each knock was a challenge. Especially the neighborhood children at the door on Sunday afternoon—ready for a Bible story. And how those stories really came to life!

There would be pictures and various objects. Sometimes Mother would use a small sand tray on her lap with little characters by which she worked out the story action. She spent hours preparing for this story time which she called a "golden opportunity."

"For you know," Mother explained, "unless children have this teaching when they need it—in a few years it may be too late."

Often at Mother's door a neighbor would come for comfort—like the lady whose father was very ill. And the woman came whose husband was mean to her. Each problem was important and Mother always seemed to know just what to do. No one was ever turned away—not even the one who kept coming just to borrow a little something.

Many came for counsel. A teenage girl worked for an alcoholic. What could she do to help her boss? There were children involved, and the whole family was hurting. Then there was the aspiring preacher. He thought he was in love with a young lady who didn't quite seem to be the type for a minister's wife.

Frequently they came with deep spiritual needs. And Mother could really help people pray through—persons of any age. As I grew up, it seemed to me that she had instant access to God—that He paid special attention to her requests.

Care, comfort, counsel, love, and prayer—those were some of the things which drew people to Mother's door. And those who came always found help. She was never too busy. Each left her presence a better person. There would be no way, in this world, to count the lives she helped—the hearts lifted by her touch.

I'm glad there is a special day to honor mothers—not only my mother, but all those of whom she is a symbol—the *consecrated Christian mother* whose life is spent to meet the needs of people *at her door*. □

My parents were asked to care for the baby temporarily and help find a suitable couple to adopt the child. What love and prayer went into every day. And how carefully they screened each one of the many persons who clamored for that beautiful little creature.

God worked it all together. The baby was adopted by a Christian couple who provided a loving home. . . .





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These Things I Remember

by CHARLES HASTINGS SMITH

Bethany, Okla.

MY MOTHER DIED in the Heritage Manor Nursing Home in Bartlesville, Okla. She was 85 when the Silent Hunter came and sounded his bugle "out of the gathering mist." For months, she lay a helpless invalid. She could not walk or talk, and neither could she eat nor drink. Rubber tubes kept her mechanically alive. Yet her soft eyes shone like "candles in the wind," and her mind was as sharp as the rose thorn at her window. The last few weeks of her life, I moved a stereo record player into her room, and she often clapped her withered hands together while I played one of her favorite songs, Bill Gaither's "The Longer I Serve Him, the Sweeter He Grows." The night she died, she weighed 51 pounds. The angel escort that swept down from the ramparts of glory was not encumbered with a heavy load. Her soul was lighter than thistledown. One archangel carried her on his broad wings—the others fanned stardust on the coronation route that curved upward.

I cannot remember the time when my mother was not a Christian. My father died when I was only eight weeks old. My mother, a young, widowed school-teacher, learned early the discipline of sorrow. She drank the cup of wormwood and tasted the solitude of the lonely years. In all seasons, she learned to pray with the Gethsemane stipulation: "Not my will, but thine, be done." She walked erect through the long, white grief of winter; the perfumed cadence of spring; and the floral pageantry of summer. I can still remember her carrying pails of water to the thirsty violets that she had planted by my father's grave and telling me how God collected all our tears in the "golden bottles of heaven." I can still see her fingering the pink velvet blooms of the hollyhocks at his headstone and looking out across the little valley to the hills from whence came her help. She held my hand as we trudged back across the furrowed fields to the yellow lamps of home. Then she would talk about being led by an "unseen Hand" and guided by a "never-slumbering Eye."

I can remember playing the old, straight-backed piano in the Sunday morning services and singing "We'll Understand It Better By and By." I remember walking with her to prayer meeting every Wednesday night. It was a mile each way but that did not matter. We sat and listened to the saints testify to the "sustaining grace of God" and how He had given bread in the wilderness and wine for the journey. The mile walk back home was short. The stars were close

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enough to touch. The moon was poppy orange and was pinned like a big cameo on the breast of the sky. Fireflies swung alabaster lanterns and freckled the darkness. The dew walked in satin slippers across the silent pastures and the rutted roads. We could hear the watery bassoons of the marsh frogs and the crickets' unrehearsed interludes. As we neared the house, the crape myrtle trees stood like gowned bridesmaids in the moonlight—and the sins of Sodom seemed far away.

I remember watching my mother's face during those bygone July camp meetings. Lee Hamrick would preach about a "land fairer than day," and Winnie and Euland Simpson would sing about "Blood-washed pilgrims" and "sinners saved by grace." Sometimes my mother would stand up between the split-plank benches and raise her hand, and Lighe Hodge said that he could feel the "breath from another world" and the "brush of angels' wings." One summer C. B. Fugett and Bona Fleming came to preach. They were evangelists from Ashland, Ky. They said that Kentucky was "next door to heaven." They were so convincing that some in the congregation wanted to go to heaven. The others wanted to move to Kentucky.

Dr. J. B. Chapman came one summer and brought "Mrs. Maude" and their son, Paul. When I found out that Paul and I were the same age, we struck up a lasting friendship. Dr. Chapman preached about the "grapes of Eschol" and "honey in the rock." He said that all of us should "live in Canaan." I asked my mother where Canaan was and she said, "It is across the Jordan." Reuben Gilmore said that he had "lived in Canaan" for a long time. Since I was a small boy,

that puzzled me, because I knew that all the Gilmores lived just two miles north of us in the first house at the bottom of the hill. I wanted Dr. Chapman to explain all of this to me on Saturday, but that afternoon Paul and I decided to go swimming. That night Dr. Chapman preached on "The Great White Throne Judgment." When I got home, it took me a long time to go to sleep.

Yes, the hurried years have poured their sands through the hourglass of Time, but on this Mother's Day, I still remember. If I listen, I can hear the sacred echoes of the songs she used to sing: "Is Not This the Land of Beulah?" "The Upper Window," "The Unclouded Day," and "Hold to God's Unchanging Hand." I can still see her face in the lamplight of that old farmhouse where I knelt, in flannel pajamas, at the altar of her knees.

The house is no longer standing and the crape myrtle trees are gone. Jets now fly over the hills where the blackberries still hang their nectar goblets. Gone are the woodlands that sheltered the sportive orioles and shaded the embroidery of the ferns. Gone are the bonnets of the bluebells and the bonfire of the marigolds. The violets that perfumed my father's grave have long ago wept and died. I see a river of cars pouring off the interstate, and the cities' lights burn and blind. But memory rides the wind tonight and comes back, like Noah's dove, to the window of my heart. I lift the chalice of the yesterdays and sing:

*Who are the rich? Those most often blest?
The king or the rural brother?
I am the wealthiest one of all . . .
How? I had a Christian mother.* □

PEN POINTS

MY HERITAGE

One of my earliest recollections was that of Mother getting my three brothers and sisters and myself ready for church every Sunday morning and walking over a mile to the country bus stop. Sundays meant a day in town. After the morning service we would go to a restaurant for dinner, then over to a small mission to listen to the speaker there. Sunday night found us back in our own church for the evening service. She never seemed to realize that if children are made to go to church when they're young, they won't want to go when they're older.

When we moved into town, it seemed as though most of the neighborhood children congregated at our house in the evening—singing around the piano, experimenting with an erector set, putting jigsaw puzzles together, and answering questions out of the family quiz book. At the end of the evening there was cocoa or popcorn. I never realized until later that she must have done her housework after we went to bed, for she had an outside job during the day.

I remember when she sold that home. My two brothers each got the horn they wanted, and I got the accordion I had dreamed of for so long. Even though Mother did not play an instrument, it was her dream that her children would be musical. She took in ironings so my brothers could have the \$5.00 band fee each semester.

One night I remember her praying for needed food and a friend coming by with some money she owed for babysitting. She had planned on bringing it by the next day, but something urged her, "No, take it tonight," and she arrived before the grocery store closed.

Mother tried to talk me out of dating non-Christian boys, and many times I would return from a date to find her asleep on her knees.

Actually, she was "Mom" to a lot of other teens who felt they could come and talk with her about their problems. When I was younger, I was jealous of sharing her attention; but as I grew older, I was proud.

It wasn't long before the family circle grew smaller. The three older children married, and I moved to another state. There I met a seminary student and plans were made for us to be married.

On the day of my wedding, as Mother helped me button my long, white gown, she expressed disappointment because she could not get me an expensive wedding gift. But I told her then, and I've repeated it to her many times since, she gave me the finest wedding gift a girl could receive—the heritage of a Christian mother! □

—DONNA CLARK GOODRICH
Mesa, Ariz.

When the disciples asked Jesus to teach them to pray, they were looking for a simple lesson in how to conduct their personal devotions. Instinctively they were reaching for the heart of the faith-life, for everything stops or goes in relation to the quality of our prayer—everything worthwhile in the church, that is.

A PATTERN for Private DEVOTIONS



by RUSSELL METCALFE
Melrose, Mass.

Have you ever *outlined* your personal devotions?

What do you do when you get alone with God? Do you just sort of “let it happen”?

Here is a suggested pattern for personal devotions, based on Jesus’ response to the disciples’ expressed need:

First, *before* you actually begin: **FOCUS!** Just what is the aim, the purpose in your life? Why are you coming to the place of prayer? I find it helpful to repeat, not as a prayer, but as a “focus-sharpener,” these words: **God wants me to be primarily concerned with pleasing Him, and not too much concerned with pleasing anyone else, no matter how good or how godly.** Think about that! It doesn’t mean that you don’t have varied and sometimes conflicting responsibilities—as parent, as church worker, as citizen—but in seeking to please God, you will more effectively do everything else that is needful.

Then, ask God’s blessing on the portion of scripture

you **READ.** Just as you pause to ask the blessing on your meals, ask for insight and illumination in the Word. Use a notebook and read with a pen in hand. Jot down thoughts that occur, questions that arise, words you don’t understand. Always write down the date, for as months and years slip by, you will be able to trace God’s grace in growth and blessing in your life. Read by some plan that does not limit your reading to just a few choice passages.

Begin your prayer time with **PRAISE!** Whatever you do, don’t give in to the temptation to skimp on this part in order to get to “the important” part of the day’s prayer! In fact, if you are heavily burdened, take *extra time* in praising God. Be specific. I find it helpful to write out three things for which I wish to praise God; don’t be afraid to tell God that you appreciate His patience with you, or to praise Him that you can see Jesus in fellow Christians. Praise Him for godly parents, or for the person that introduced you to Jesus, for a warm home, for a blue sky. But really, from your heart, tell God how much you *love* Him, and how you want to give Him *praise!*

The next step each day is **SURRENDER!** Yes, I believe in a crisis of complete consecration and entire sanctification. I also believe that in a practical, daily way I can give God what I surrendered in that crisis! Give God *this day!* Ask Him to make your appointments! Offer to be His instrument, to be used of God! *He will use you! Every day!*

helps to holy living

Surrender any failures, too! Don't let temporary setbacks harden. Don't gloss over stupidity or carelessness. Ask for forgiveness—and give forgiveness, too. Surrender any temptation to harbor resentment, ill will, or even moodiness.

Surrender is quite naturally followed by **TRUST!** But make it an *active* trust! *Expect* God! Expect a fresh infilling of the Spirit! Expect to be used during the day! Don't be surprised when you find yourself really *ministering* to someone's heartache! And finally, expect God to help you as you enter the final phases of your devotions.

Expect His help as you make **INTERCESSION.** Pray, by name, for every member of your immediate family. Keep a list of those you pray for daily. Be sensitive and the Spirit will bring to your mind

names and faces and needs. How much more keenness and power your intercession, *after* praise, and *after* surrender and expectant faith!

Finally—get up and leave the place of prayer, but go in the spirit of prayer—and in the spirit of thanksgiving. Be thankful God has heard you! Be thankful He is with you! Let your whole day be the “Amen”!

If you haven't tried patterned devotions before, try it for 30 days! Pray all you want, any way you want, *in between* regular devotions. But every day **focus**, and then prayerfully (and with a notebook) **read**; and then in prayer faithfully **praise**, and **surrender**, and **trust**, and **intercede**, and depart the secret place with **thanksgiving** and **obedience**! It is the pattern Jesus gave. It works! □

MOTHERHOOD



by MABEL P.
ADAMSON
Kansas City

*The majestic redwoods reaching high into the sky
Once lay dormant in the ground.
The mighty oak stretching upward,
With roots buried deep in the soil,
Had its beginnings in a tiny acorn.
The beautiful Easter lily springs forth
From a small, crusted, unattractive bulb.
The wheat which supplies so much of the world's food
Came into being from one minute grain.
And this child, Lord, cuddled here in my arms,
Was given me from a seed,
A seed so small as to be invisible to the naked eye.*

*His stature will not be measured by physical size,
But by the magnitude of his spirit.
His strength will not be proven by the north wind,
But by the buffetings of the winds of adversity.
His comeliness will not be in his appearance alone,
But in beauty of character and sweetness of spirit.
And though he may not provide for physical sustenance,
May he minister to the soul hunger of many,
With understanding, a helping hand, and a heart of love.
But what if—a cold hand of fear closes over my heart
As the contrasting possibilities flash across my mind.*

*It is too much! The responsibility is overwhelming;
The potential from one tiny, infinitesimal seed
Too great to comprehend. Lying here at my breast
Is a human being who will one day
Exercise a tremendous influence—for good or ill.*

*And he is mine—Your creation through me—
Given me as a sacred trust.*

*Surely being a mother must be one of Your
special assignments.*

Time Out for Mother

by J. KENNETH GRIDER
Kansas City, Mo.

AS JESUS HANGS in shame and pain on a Roman crossbar, dying for all of us, He does not speak very often. Six hours He hangs there, from nine in the morning until three in the afternoon, but He only speaks seven times.

We are not altogether sure about the order in which

He speaks these seven last words, partly because no one Gospel writer records them all. When we combine what each of the four Gospel writers report, His last sayings add up to the number seven. It seems that He has already pleaded for forgiveness of those who are crucifying Him, and that already He has forgiven the one criminal and promised him a place in paradise.

Now Jesus breaks the hushed silence of the Crucifixion scene with a third word from His cross: "Woman, behold, your son!" And to John, the disciple He loved so much, He says, "Behold, your mother!"

This third of the seven last words of our Lord means, for one thing, that our regard for others is a pretty important matter.

There He hangs, in shame, probably altogether naked before the curious and the concerned. Several women are present. Some scholars believe that their chance of being punished for being present was not as great as in the case of the men. Yet in all the centuries, women have been notable in their commitment to Christ, even when it has cost them their very lives. Today in the usual local church more

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
Nazarene Theological Seminary
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A MODEL FOR MOTHERS

The Bible tells us of some outstanding mothers. Among them are Sarah, Hannah, Elizabeth, and Eunice. Outshining them all is Mary, the mother of Jesus.

We know nothing of the parentage or birth of Mary. We only know that she was one of the many descendants of David. She was not chosen by God to be the mother of our Lord because of *who* she was. She was chosen because of *what* she was. *Who* one is is a matter of reputation; *what* one is is a matter of character.

Mary had an unswerving devotion. The Bible says of her that she was "highly favoured" (Luke 1:28). This means "graciously accepted"—that God had claimed her for His own. Such an assessment by the Almighty reveals that hers must have been a life of complete devotion to God.

Mary had an unquestioning faith. She accepted God's will at risk of losing her honor. Mary knew that others would question her purity, but that did not cause her to question God. In response to the news that she, a virgin, would bear a son, she responded,

"Be it unto me according to thy word" (Luke 1:38). What a faith—to accept God's will even though it would bring all of the criticism that a cynical world could hurl at her.

Mary had a worshipping heart. She said, "My soul doth magnify the Lord" (Luke 1:46). She knew the language of worship and she knew the language of rejoicing. Mary's song, which is called the Magnificat, is a majestic song of rejoicing that worships the Almighty God.

Mary had a living Scripture. In her joyous announcement to Elizabeth that she was to be the mother of the Messiah, she cited Old Testament passages. Her beautiful song, laced with the language of Scripture, reveals a thorough knowledge of sacred history. This song could only have flowed from the lips of one who knew both Scripture and the God of Scripture.

Mary is a model for mothers. How different our world would be if mothers, like Mary, had an unswerving devotion, an unquestioning faith, a worshipping heart, and a living Scripture. □

women than men are found in Jesus Christ's servant-hood.

Jesus picks His mother out from among the sea of faces that He surveys. She is not hard to find, because she is near the base of the Cross. Lest He convulse the wells of her emotions, He does not call her "Mother." "Woman" is a term of respect, and He uses it. "Woman," He says, "Behold, your son." Jesus is suffering; but in the midst of His pain He shows regard for her.

How is it with us? In the midst of the press of life concerns that we experience, do we take any time out to express our concern for others? For our mothers, specifically?

Mary had been told by Simeon 33 years earlier that a sword would pierce through her heart, and now it is happening. Her Son is being put to death, and it is in the most shameful way of all—which would have made it much more difficult for His mother. In the midst of the throes of her anguish, He manifests regard for her.

A second thing about this word from the Cross is that our mundane affairs are important.

Mary had four younger sons, as far as we know, and at least two younger daughters—although the Roman Catholics usually understand that the so-called brothers and sisters of Jesus were His cousins, or that they were children of Joseph by an earlier marriage. If Mary did have other children or step-children, Jesus does not think that Mary should stay with them.

John, the apostle whom Jesus loved so much, is standing not far from the Cross. Only John, of all the apostles, is there, all the others having forsaken Jesus. To John, Jesus says, "Behold, your mother."

Jesus took care of a rather mundane matter as He hung on the Cross that first Good Friday. He arranged for His mother's keeping. Perhaps John moved immediately toward her, for the account reads, "And from that hour the disciple took her to his own house" (John 19:27).

It might be that mundane matters are pretty important matters. Perhaps we have separated religious matters from other aspects of our lives, divorcing the religious from the secular to too great an extent. If Jesus would take care of such a matter as He hung dying, such things are very important.

Since mundane matters are important, let us realize that this same Jesus is understanding about those concerns we face today. If we can hardly pay all our bills, He understands our plight. If a mother would much rather remain in her home all day but must enter the workaday world, He might be more understanding than some of our friends are.

If Jesus, right during His intense suffering, would show such concern as this for His mother and make arrangements for her care, it suggests that we should not wait for a particularly ideal timing for taking care of responsibilities that devolve upon us. Right while we are in the midst of physical suffering, or while other people might be treating us unjustly, or when we are the center of controversy, it's a good time to take time out to implement our discipleship to Christ in concrete—and perhaps costly—ways. □

Reviewed by

GEORGE REED
Washington, D. C.

BOOK BRIEFS

FOR YOU



A GLAD REUNION DAY

Strange, isn't it, that we talk so seldom about heaven and so few sermons are preached about it except at funerals? If we "have an inheritance . . . reserved in heaven" (1 Peter 1:4), why don't we get excited about it?

Perhaps we are too much taken with our present abode. The First Epistle of Peter is addressed to "strangers in this world." In chapter 2, Peter appeals to "foreigners and strangers in the world." Does this other-worldliness induce a longing for heaven? There we will be at home, surrounded only by those of like mind and spirit.

The recent passing of my close friend, Dr. Gordon Olsen, causes me to know that someday, on the other side, we will be able to continue our fellowship and understand better some of our problems which were not too clear at the time.

We have looked upon areas of indescribable beauty; we have enjoyed seasons of delightful Christian fellowship; we have been lifted heavenward by inspired sermons; we have seemed to soar above worldly care listening to music that was nothing less than celestial. At such times we understand what prompted a young girl who, walking with her father on a starry night, exclaimed, "If heaven with its stars is so beautiful wrong side out, how wonderful it must be on the right side."

Don't miss reading Gene Van Note's book. It will make you determine to "run into heaven bareheaded and barefooted, rather than miss it on account of anything in this world." □

by Gene Van Note

Beacon Hill Press
of Kansas City

To order
See page 27



LIFTING UP CHRIST

Our Sanctifying Savior

THE SANCTIFYING CHRIST

"The trouble with you, sir, is that in your reading of the Bible, you find holiness where it isn't."

"If that's the case," replied the inimitable Buddy Robinson, "a fellow as wise as you should be able to see it where it is!"

Even a superficial look at the Bible will reveal that God's intention from the very beginning has been to raise up a holy people. Let us notice the abundant proof of His sanctifying purpose.

THE PROMISE OF HOLINESS

Holiness glows in the promises. Before His ascension, Jesus commanded His disciples "that they should not depart from Jerusalem, but wait for the promise of the Father" (Acts 1:4). "But ye shall receive power," He assured them, "after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Men frequently forget their promises. But not the Lord! To consecrated and believing hearts, the Holy Spirit came in great fulfillment. In His instruction to the inquirers on the Day of Pentecost, Peter explained, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

The commands of God, according to Wesley, are but His covered promises. He commands us to be holy (1 Peter 1:15-16); to love God with all our hearts and our neighbor as ourselves (Matthew 22:37, 39); to be perfect (Matthew 5:48); to "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

Would He promise and even command that which is patently impossible? No! With every command there is the divine enabling. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

Will He assure me that the blessing of holiness has been secured through the atoning death of Jesus, that it will be the delight of His great, loving heart to bestow that gift upon me, and, when I ask for it, give me something less than His best? Certainly not!

He plainly says, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

THE PATTERN OF HOLINESS

The Big Fisherman remembered the Master's poise and purity with these words: "To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. He committed no sin, and no deceit was found in his mouth. When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed" (1 Peter 2:21-24, NIV).

Jesus demonstrated in His life and death that the way of holiness is to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44).

Christ is the Way to the holy life, for in Him we have been chosen "to be conformed to the image of [God's] Son" (Romans 8:29). Jesus "sanctified himself" (John 17:19) or dedicated himself to death, a voluntary Sacrifice, to make possible the purifying and consecration, the sanctification of believers.

"The sanctified life is the Christ life," writes Dr. Ralph Earle; "if His full surrender was the procuring cause of our Atonement, our full surrender (yielding up of the self-life) is the means by which it is made effective in us."

In this great experience of full salvation, we have the expulsive and expanding power of a new affection. It is the power of the resurrected Christ coming into a man's heart by the Holy Spirit which changes him. The baptism of the Holy Spirit drives out sin and brings into the heart the love of Jesus. It is not a surprise, then, that we are admonished to "let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

"The Spirit of Jesus is put into me by the Atonement," writes Oswald Chambers; "then I have to construct with patience the way of thinking that is exactly in accordance with my Lord. God will not make me think like Jesus, I have to do it myself; I have to bring every thought into captivity to the obedience of Christ."

by GEORGE W. PRIVETT, JR.

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THE PROVISION OF HOLINESS

Christ's death on Calvary consummated God's plan whereby man could receive the grace essential for a life of supreme love for God and his fellowman. Jesus "gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good" (Titus 2:14, NIV). Our Savior suffered outside the city gates "that he might sanctify the people with his own blood" (Hebrews 13:12).

"For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit" (Romans 8:3-4, NASB).

The purpose of His provision is captured in Paul's words when he says, "Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless" (Ephesians 5:25-27, NIV).

Again, we find "his purpose in dying for all was that men, while still in life, should cease to live for themselves, and should live for him who for their sake died and was raised to life" (2 Corinthians 5:15, NEB). How true it is that at Calvary, "mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).

THE PRAYER FOR HOLINESS

There is no greater way we can love persons than to earnestly and sincerely pray for them. In His high-priestly prayer, Jesus cried to God for His followers, saying, "Sanctify them through thy truth: thy word is truth" (John 17:17). This is echoed in the Apostle to the Gentiles' petition: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24).

A man is very fortunate who is inspired to "hunger and thirst after righteousness: for [he] shall be filled" (Matthew 5:6). In the white light of God's holiness, Isaiah confessed his impurity and sought and found the cleansing of his inner nature (Isaiah 6). David, suffering under the backlash of his iniquity, recognized the pollution of his heart and prayed, "Create in me a clean heart, O God, and renew a right spirit within me" (Psalm 51:10).

God never inspires a prayer but with the design to answer it. You and I are in the focus of Jesus' prayer. Even now He intercedes for our inner strength! (See Hebrews 7:25.) I may contend with the wishes of men, but how can I resist His desire for me? In regard to holiness, He prompts me to think it through, pray it in, live it out, and pass it on.

How is His fullness received? By offering yourself to God a living sacrifice, "holy and pleasing to God—which is your spiritual worship" (Romans 12:1, NIV). When consecration is complete, we find that firm faith which doesn't waver in unbelief regarding the promise of God but is strong in faith, giving glory to God, and is fully persuaded that what He has promised, He is able to perform (see Romans 4:20-22).

With an honest heart, may I utter this "Prayer for the Divine Indwelling" suggested by W. E. Sangster:

*Lord Jesus, I am longing
From sin to be set free:
To find my deep desiring
Forever fixed on Thee.
All hope I now abandon
Myself to conquer sin;
Invade my willing nature
And come and dwell within.*

*The passing years oppress me,
My growth in grace so slow:
My wayward fickle cravings
Have leagued me to the foe,
Myself to self disloyal,
I loathe yet love my sin:
Now hear my heartfelt pleading
And come and dwell within.*

*If Thou should'st stand close by me
'Tis more than I deserve;
But, being still outside me,
From virtue, yet, I swerve.
Come nearer, Lord, than near me,
My succor to begin:
Usurp the heart that craves Thee!
O come and dwell within.*

□

MOTHER

*Mother, I can't seem to find
The words I want to say—
To let you know my thoughts deep down
Within my heart today.
I've searched around for some fine thing
That I could give to you—
To say for me, yet silently,
O Mother, I love you!*

*But, Mom, I just can't give you gifts,
'Though costly they may be,
Without first giving something else—
That certain love from me.*

*For all the lovely things I buy
Could never measure near
To all the love you've freely given
To me, through all these years.*

*I'm older now, I see the things
That you went through for me—
The pain, the tears; yes, laughter too,
All parts of me to be.*

*You showed your love for Christ to me
In all your little ways—
Like sitting down to chat with me
Though busy were your days.*

*So, Mom, you know I can't give gifts
To make up love I owe—
I never could repay the price—
I simply love you so!*

—JANIE KNOX

RECENTLY the *National Observer* ran an article dealing with the scandals of 1976, titled "Public Morality Is Tested Again." The article stressed what many historians believe to be "a period of corruption equaled only twice before in U.S. history. The first was the Gilded Age, immediately following the Civil War, when the spoils system—and such practitioners of it as Boss Tweed and Roscoe Conkling—reigned supreme. The second was the post-World War I era that culminated in the Teapot Dome scandal of the Harding Administration."

In fact it is an age most people do not feel comfortable "settling into and calling their own; it's not a time to embrace with pride."

According to Prof. Thomas Reeves of the University of Wisconsin—Parkside, there is, however, a major difference between those other periods of history and these days; namely, what is happening to the nation's social fabric and to the family in particular. Reeves points out that the family was strong in those days, even with political corruption. But today, it's the family that's coming apart.

We are not the first nation to go through a period of severe moral testing. For instance, the Roman Empire was so caught up in "bread and circuses," enormous armament expenditures, heavy taxation, the decline of religion, and the breakdown of the home, that it fell. And unless things begin to change rapidly, the decade of the seventies will not only be marked as one of public immorality, but the forerunner of the decline and fall of another great nation.

Three of Rome's major reasons for decline strongly parallel our own age. These were: pleasure seeking, the crumbling of the family, and the decline of religion. Let's look at each of these briefly.

Outside the Roman Empire, there has hardly been a nation more pleasure-prone than America.

Because the average American has a shorter work-week than his forefathers, he makes full use of the free time trying to satisfy his craving for pleasure.

While not every aspect of a pleasure-seeking society could be covered in a single article, two represent the major threat to public morality.

First there is television, which consumes a large amount of the average American's free time. While television has an element of good, most of what is portrayed has no lasting benefit.

In fact, television has steadily deteriorated to the



Strix Pix

PUBLIC MORALITY

The CUTTING EDGE

place it no longer lifts the standard of people's viewing but offers what it thinks the public wants, and therefore has reached a new gutter low. It has appropriately been called a "vast wasteland."

No other medium affects national thinking like TV, and a steady diet of violence and moral corruption night after night is bound to have a demoralizing effect on the viewer.

According to Roy Huggains, president of Public Arts, Inc., the company which makes "Baretta" and sells it to ABC, "Violence is used to wake an audience up. Every time you have violence, the needle goes up."

And this constant depiction of violence, many sociologists believe, can be equated to a rise in the serious crime rate. In 1975, there were 21 serious

crimes committed every minute and 1 violent crime (murder, forcible rape, robbery, or assault to kill) every 31 seconds. Many of these were reenactments of television violence.

But violence isn't the only thing we have to worry about. This past fall, television stooped to a new low, bringing the world of homosexuality into a dozen or more shows, portraying it as an acceptable way of life.

Television, however, is not the only culprit. The second debilitating item is pornography and sexual permissiveness. Running out of the usual sex-filled orgies on the screen (some 780 theaters run X-rated movies 52 weeks a year), some producers have moved into a new strain of pornography—kinky and increasingly violent.

According to *Time* magazine, the first federal restriction on pornography in America came in 1842, with the passage of a law forbidding the importation of obscene pictures. In 1966, the liberal Warren court so hampered law enforcement agencies by restricting the definition of obscenity to material which was "utterly without redeeming social value," no one could win a case against the purveyors of such filth.

In fact, the "utterly" standard has opened the floodgates wide, and an army of literary critics, psychologists, and even clergymen testified at obscenity trials stating they could detect a trace of social value in almost any erotica.

Many experts are convinced that pornography has a direct relationship to the decline of society. While history is thin on evidence, it is still difficult to escape the fact that pornography "so often not really erotic but merely dehumanizing, can be a symptom of social disorder."

Pornography is not, however, confined to theaters and magazines. The Associated Press released a story of how exotic dancer Diana King danced for the congregation of the First Unitarian Church of Richardson, Tex., on a Sunday morning, completely disrobing. When asked about her dance, she replied, "I would like to do a sermon using the exotic dance, and members of the congregation could join me if they liked."

The minister of the church said he felt "erotic dancing is part of life. It fit very well into our service." 2 Timothy 3:4 is apropos already!

Second, there is the matter of the crumbling family.

The recently-passed "no fault" system of divorce is responsible for the soaring rate of marital breakdowns. No one has to work at marriage anymore.

The U.N. Yearbook reports that the United States' divorce rate is now at 6.99 per 1,000 population; it has tripled in the past 15 years.

The county in which I live has 1 divorce filed for every 1.35 marriage licenses issued. Many of these are couples who have been married for more than 20 years.

I interviewed the judge who handles most of these divorce cases some time ago, and he told me that he

was appalled at the soaring divorce rate. He could hardly believe there were that many unhappy marriages. Yet a Christian psychiatrist found that 75 percent of those married considered their marriages a failure and rated their homes as unhappy.

Much of the breakdown is caused by shaky foundations and failure to build on solid biblical principles. Couples often marry with the idea that if it doesn't work out, they can call it quits. How tragic.

As Howard Hendricks, in his book *Heaven Help the Home!* has written, "We are surrounded by foreign, hostile, and home-shattering influences in our world today. The supportive elements of society no longer feed and shade us. The Christian home must blossom in a field of weeds."

But the Christian home can stem much of the tide of public immorality, even if it must blossom in the weeds.

Third, there is the decline of religion.

While some churches are growing, Christianity is not keeping up with the population explosion.

A Gallup poll showed that while 95 percent of Americans believe in God or a universal spirit, only 56 percent believe their religious beliefs are very important. Perhaps part of this problem rests with a failure to communicate Jesus Christ. In recent years, the church has been too interested in a social gospel—it has been sidetracked and millions of lost souls with it.

Daniel Webster was on target more than 100 years ago when he uttered this solemn warning:

"If *religious* books aren't widely circulated among the masses of this country . . . I don't know what is to become of us as a nation. The thought is one to cause solemn reflection on the part of every patriot and Christian.

"If *truth* isn't diffused, *error* will be;

"If *God* and *His Word* aren't known and received, the *devil* and *his works* will gain the ascendancy;

"If the *evangelical volume* doesn't reach every hamlet, the *pages* of a *corrupt* and *licentious* literature will;

"If the *power of the gospel* isn't felt throughout the length and breadth of the land, *anarchy* and *misrule*, *degradation* and *misery*, *corruption* and *darkness* will reign without mitigation or end."

For the Christian, familiarity with evil can make it seem less reprehensible. Alexander Pope put it like this—

*Vice is a monster of so frightful mein,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

What can be done to halt this speeding juggernaut?

One thing is more effective than anything else! "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). □

the CHRISTIAN calendar



SYMBOLS OF PENTECOST

There are a number of symbols that cluster around our celebration of Pentecost. The dove is the traditional symbol of the Holy Spirit who was given to the waiting disciples in the Upper Room. In the church calendar, the day is often designated Whitsunday (or White Sunday) to symbolize the white robes of baptism, since in the Early Church the rite of baptism was conferred on that day.

In addition, the language of Acts 2:2-4, describing the phenomena accompanying the gift of the Holy Spirit, has led to the association of fire and wind with Pentecost. The emphasis on languages has also led to an evoking of the symbolism surrounding the account of the Tower of Babel. Thus John Keble, in a verse for "Monday in Whitsun-Week,"* quotes Genesis 11:8: "So the Lord scattered them abroad from thence upon the face of the earth: and they left off to build the city."

All of these symbols are meaningful in our consideration of this day. Because Pentecost was a Jewish feast, there are other symbols. It was originally an agricultural feast occurring 50 days (a week of weeks) after Passover and associated with the harvest of wheat (Exodus 23:16; Leviticus 23:15-22). The children of Israel were instructed to bring the firstfruits of the harvest as an offering to the Lord. Later Jewish tradition associated this *Shabuoth* with the giving of the Ten Commandments to Moses at Mount Sinai.

These Old Testament associations point up the significance of the descent of the Holy Spirit "when the day of Pentecost was fully come." The ascension of Christ and the descent of the Holy Spirit have a parallel in the Jewish feast of the firstfruits and the delivering of the Law. The old law is contrasted with the new. As the old Pentecost completed what the old Passover had commenced, so the new Pentecost completed what the new Passover had commenced.

Fire and wind were the most spectacular aspects of the experience of the disciples at Pentecost. I am always struck by the words in Luke's account; he says there was a sound from heaven "like the rush of a mighty wind" and "there appeared to them tongues as of fire" (Acts 2:2-3, RSV) which rested on each of the gathered disciples.

Now clearly and logically, we are to take these spectacular manifestations as symbols. We do not know what the sound was, nor do we know the exact nature of the phenomenon which appeared to resemble fire over the heads of these people. Verse 6 indicates that there was an audible sound which attracted the attention of the surrounding multitude, but it is not clear whether it was the sound reported in verse 2 or the utterance mentioned in verse 4.

I do not want to minimize the importance of the phenomena, but to me the wind and fire are powerful symbols of the outpouring of the Holy Spirit. The Early Church used these images to describe something which was mysterious and ultimately indescribable. To take the symbols too literally is to destroy their meaning. I read recently about a sect many years ago which advocated "baptism by fire" and used real fire for the rituals!

Both fire and wind are frequent images in the Old Testament. Fire is seen as a means of refining and purification, of punishment and destruction. Fire is also frequently associated with appearances of God to His people.

In Genesis, there is recorded a climactic experience in Abraham's life when the word of the Lord came to him as a covenant. One of the evidences of the presence of the Lord was fire: "When the sun had gone down and it was dark, behold a smoking fire pot and a flaming torch passed between these pieces [the sacrifices on the altar]" (Genesis 15:17, RSV). We also recall the experience of Moses at the burning bush and the guidance of the children of Israel by a pillar of fire.

Wind also has varied significance in the Old Testament. Although it represents transitoriness, its power is also acknowledged, especially as it scatters and carries away. But like fire, the wind is also used as evidence of the presence of God. Job is answered by a voice which comes "out of the whirlwind." The prophets speak of the whirlwind of the Lord (Jeremiah 23:19; Nahum 1:3; Zechariah 9:14).

We remember, however, the experience of Elijah in

*John Keble, *Christian Year: Thoughts in Verse for the Sundays and Throughout the Year* (Philadelphia, Pa.: 1857), p. 194.

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the wilderness. "A great and strong wind," we are told, "rent the mountains . . . but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice" (1 Kings 19:11-12, RSV).

Thus we are reminded that the symbols by which we talk about God's presence are only symbols, a means of representing our partial understanding. They are not the object itself but merely point to it. We are also reminded of the word which God speaks in "a still small voice," the Word which ultimately and perfectly came in the person of Jesus Christ. The writer of the Epistle to the Hebrews acknowledged that God had spoken in various ways to the fathers in times past but had now spoken in a more excellent way. At Pentecost, God came as spirit; the tongues "like fire" which rested upon the disciples at Pentecost are emblems of a new communication—that of the Holy Spirit.

The prominence of language in the event of Pentecost is thus very significant. First, we note the connection between spirit and wind, breath and language. The Hebrew and Greek words which mean spirit and wind also mean breath. Our word *spirit* is derived from the word for wind or breath, but it no longer has that direct meaning. Thus we lose richness of language when we translate the Hebrew and Greek words into English.

When we read in Genesis that the "Spirit of God moved upon the face of the waters," we must realize that for Hebrew readers, the word *ruach* evoked the

image of wind blowing on the water and also the image of the breath of God. Similarly in John 3, Jesus speaks of the wind (*pneuma* or spirit) which blows where it wills.

Now breath is necessary for language, for the utterance of words. It is wind or breath from the lungs which passes over the vocal cords that enables us to form words. Luke tells us that "they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit [*pneuma*] gave them utterance." (Acts 2:4, RSV).

The giving of the Holy Spirit has two effects in relation to language: one is public; the other private. The personal promise is that the Spirit helps in our weaknesses, when as Paul says, "We do not know how to pray as we ought." Then the Spirit makes intercession for us with "sighs too deep for words" (Romans 8:26, RSV).

The public effect of the Holy Spirit was one of the first manifestations of His presence in the disciples: the empowering to speak in other languages, to witness boldly to the representatives of many nations present at that Feast of Pentecost. We have already noted the symbol of the Tower of Babel. Just as the destruction of that tower resulted in the scattering of nations and the confusion of languages, so the giving of the Holy Spirit at Pentecost brought the nations together as language barriers were broken down. Thus John Keble wrote in his poem for "Monday in Whitsun-Week":

*He shall descend who rules above,
And the pure language of his love
All tongues of men shall tune.* □

Bread upon the Waters

THE HUNGER FOR HOME

*You can dive to the floors of the oceans
And sift through the seaweed and sand . . .
You can plunder the long-sunken vessels
And hold pirate gold in your hand.*

*You can anchor in exotic harbors
And wash your tired dreams in their foam,
But when the music dies with the curfew . . .
You wake with the hunger for home.*

*You can sit in expensive arenas
And stadiums filled for the games;
You can rise and applaud the young victors,
But the vanquished . . . blot out their names.*

*You can stand in the halls of the famous
And hear echoes out of the past . . .
As History bows down at the altar
Of all the good virtues that last.*

*You can dine at the long banquet tables
And drink the red wines of the feasts,
You can watch the dancers of Babylon
Turn men into gluttons and beasts.*

*You can obey the wanderlust spirit
And take the low road and roam,
But prodigals forever remember . . .
Back there is the welcome of home.*

*It's an instinct as ancient as Eden
Roofed over by heaven's great dome . . .
No matter where temptations may lead us,
There is still the hunger for home!*

by CHARLES
HASTINGS SMITH
Bethany, Okla.

Editorially Speaking . . .

by W. E. McCUMBER

RELIGION IN THE BASEMENT

When I travel from place to place, I visit bookstores as often as I can, especially those which deal in used books. On one such occasion a smiling clerk inquired, "May I help you, sir?"

"Yes," I replied, "I want to look over your books on religion."

He called to the back of the store, "Sally, show this man religion."

Sally beckoned for me to follow her down a flight of stairs into the basement. "Oh," I remarked, "religion is in the basement here."

With a rueful grin Sally answered, "Yes, it sure is!"

And that is true of many lives. Jesus told us to "seek ye first the kingdom of God," but too many shove religion into the most obscure and unused part of their lives.

That bookstore turned out to be quite a commentary on life today.

As you entered the store, the central display on the main floor was a table filled with the latest novels, books to be read for entertainment.

And there are lives like that, where religion is in the basement and entertainment, amusement, and pleasure has the central and supreme place.

Jesus describes such a life in Luke 12:13-21. The rich man pictured there lived only for things and the pleasure they could bring him. But when death tore him away from his toys, he was poverty-ridden. God called him "Fool."

The second display on the main floor of that bookstore was the latest books of information and instruction on various vocations, books intended and read to increase one's ability to make money and gain prestige.

There are lives like that, too, where money and society are the primary interests and religion is relegated to a basement corner.

Jesus describes such lives in Luke 14:15-24. The Master's invitation to the feast was refused by one man who wanted to inspect some real estate he had purchased; by a second who wanted to "prove" 10

oxen he had bought; and by a third who curtly said, "I've married a wife and I cannot come." The feast of salvation was refused because they were more concerned about material things and social relations.

People are physical and related to things. They are social and related to others. They are spiritual and related to God. But a right relationship to God depends upon proper relationships to people and things. You can't be right with God if you put things or persons first in your love and loyalty. First is God's place.

In the basement of that bookstore, on the few dusty shelves of religious books, I found a volume that, in view of our need of God, was worth more than all the books upstairs put together.

It was entitled *Doddridge on Regeneration*, published in 1855. It contained a series of messages preached by Philip Doddridge on the subject of regeneration to a congregation in England. These messages, if they were read and heeded, would meet the deepest need of any person, the need to be "born again" and enjoy the kingdom of God.

When people put religion in the basement, they neglect the most crucial dimension of life. The pleasures we experience will soon be exhausted. The money we make will soon be spent, or else we will be torn away from it by death. Our social circles will be intersected by death and sorrow. But there never will be a time when the Lord will not be present to help and bless and succor those who have given Him priority in their lives.

There is a place for money, things, and people in our lives; but when they have first place, they are displaced. God is our Creator and Redeemer and Preserver, and He alone is entitled to come first. When He does, all other relationships can be properly ordered and honestly enjoyed. Until He does, life remains disjointed, corrupted, and unsatisfied.

Occasionally I read Doddridge's book and I remember that bookstore. Then I pray, "Lord, don't let my life become one with religion in the basement." □

I wonder how long a stranger could attend an average church without suspecting that Scripture says, "God loveth a cheerful giver!"

THE OFFERING PLATE

Have you noticed how quiet it gets when the offering plates are being passed? The ritual is attended only by solemn music and the sound of nickles bumping into quarters—unless the aisles are not carpeted; then you can hear also the patter of ushers' feet. The congregation is almost impassive looking. Unwilling to express anger, unable to express joy, many sit with immobilized features. I wonder how long a stranger could attend an average church without suspecting that Scripture says, "God loveth a cheerful giver!"

The offering plate is not a rip-off device. It is not an ecclesiastical substitute for a holdup man's gun. The offering plate is a witness to God's love. It is a way by which He seeks to save us from greed, materialism, and self-centeredness. It is a way by which He encourages us to make regular investments in the one enterprise whose dividends are eternal. It is a way by which He reminds us that we give because we have first received, just as we love Him because He first loved us. The offering plate, like everything else in Christian worship, is there because God loved us and gave His Son to die for our salvation.

Jesus said, "You cannot serve God and mammon." Many churchgoers are saying by their attitude toward offerings, "There must be some way to do it!" The only way to avoid serving money is to place money in the service of God. Money is a form of congealed manhood and womanhood. It represents what we are, our time, energy, talents, and achievements—the whole expenditure of our brains and bodies at work. What we put in the offering plates is ourselves, our very lives. We ought to be able to put our lives into God's hands joyfully.

When the offering plate goes by, it is a silent reminder of what God has done for each of us. The measure and manner of our giving is a witness to what God means to each of us. If we really think about it for a while, we would feel like dropping our offerings into the plate with a great shout of joyful praise. Don't do that, however. The ushers are so accustomed to solemn and placid givers that they would think you had gone suddenly crazy, and they might place you under restraints! □

TO AND FOR MOTHERS

No tribute to a good mother is ever adequate. Unless a mother is good, any tribute attempted becomes trivial and maudlin. Mother-power is awesome. There is no greater power for righteousness than a good mother, and no greater power for evil than a bad mother.

Nothing about motherhood automatically confers good character upon a woman. Birthing a child is a physical and animal function. It can be accomplished by Jezebel as well as by Mary! Good motherhood is not produced by having children, but by the grace of God that saves from sin and sustains in faith. The most important thing that any mother can do is give her heart and life to Jesus Christ, to believe on Him as Savior and honor Him as Lord.

Mother's Day is a proper time for children of all ages to honor their mothers, expressing their love and gratitude with gifts, flowers, and special services. We are all too prone to accept the well-nigh endless ser-

vices of our mothers without letting them know how much we appreciate them and love her. Mother deserves her special day and merits the finest treatment every day.

But Mother's Day is also a proper time for all mothers to remember their personal need for Christ as Savior and Lord, and to renew their vows of loyalty to Him who died for them. It is a day on which mothers should examine the total outreach of their love and work for their children. Has it been expended on minds and bodies only? Have some mothers forgotten that their children are spirits with eternal destinies? The urgent need of our day is not motherhood but Christian motherhood.

Do you have a good mother? Let her know that you love and appreciate her.

Are you a good mother? Let your ministries to your children include Christian teaching and example! □

THERE THEY WERE, a badly moth-eaten, raveling pair of baby stockings and matching booties. I took them out reverently, for they were the dainty, perfect work of my mother in the years when her hands were very busy.

In the middle of today's hurry, I ran to a cabinet for something else and came across the box of souvenirs. Mother had shown them to me years ago and I understood they were knitted for me. That would mean that she did them for me in the heat of the busy summer of 1903. It would be hot and sticky in the Neosho River bottom in eastern Kansas at that time. Knitting woolen stockings would be tiring and seemingly unnecessary.

Without a doubt Mother welcomed the day of my birth. President Teddy Roosevelt declared it a day of Thanksgiving, and the whole nation celebrated and praised the Lord. I guess he did not know my mother, but it was a good time for thanksgiving.

Many times during the passing years, I have looked through those old souvenirs and have admired the finely knit stockings. They brought back a lot of memories. In the box are old pictures, mementos, books, and oddments long forgotten. This time, however, those little stockings suddenly told me something I had never known before. Those beautiful booties and stockings were PINK. She had made them for a dainty baby girl. No wonder they were not worn out. They were too small for my feet. I doubt that they were ever on my feet.

Mother told me frequently what a big, wonderful baby I was. It might have been a bit of a disappointment to plan for a petite little girl and have to settle for a big, bawling boy. It is funny I never thought of it before. Mother never once intimated to me that she had planned on a girl. My brother, older than I, had been her firstborn, and she naturally wanted a girl next.

Mother always made me feel that I was just the person she was looking for and planning for. She said I was her dream come true. All her life she had treated me as the person whom she yearned for. She treated all four of us youngsters that way. I guess it never occurred to her that someday far down the years I might look at those booties and suspicion the nature of her expectation.

I guess I would not have thought it significant if it had not been that uncounted times through the decades I have prayed, wept, and worked with troubled persons whose lives had been insecure because they were unwanted as babies. Some had been told by their mothers that they were unwanted. Some had been given away, dumped on relatives, deserted, and picked up for public care. Some had known only foster homes. Their lives were grim parades of sorrow.

Some were children of prostitutes whose mothers had no idea of their father's identity. Some had been born out of wedlock and placed for adoption or merely "stored" as unwanted persons until they were able to look out for themselves.

Today they are people with no lovely memories, no store of tender touches and loving embraces to cherish. They have no souvenirs and no memories of happy babyhood. They are robbed. They are lonely.



A Talk With My Booties

They do not know how truly to love and be loved. Their feelings of unwantedness constantly haunts them.

I was born loved and wanted. Two younger sisters came following me, so Mother had her baby girls. My parents were both 32 years of age when they married. To them parenthood was a meaningful project. They never talked about how much work we made for them no how much it cost to rear us. We were a poor family but we didn't know it. We just ate things we raised, wore clothes made at home, invented our own playthings, and lived abundantly in our own society, which always included friends and neighbors.

If Mother had dreamed that 30 years after she was gone I would notice that the stockings were pink, she would likely have specifically made me a blue pair to put in the souvenir box. The last time I talked with her, as a terminal disease drained the last ounces of strength from her body, she told me how proud she was of me, how she loved me and made me feel that I was just what she wanted.

Today as life's vesper years come inevitably closer than before, I am more thankful than ever for the fact that I was wanted. I was warmed with love, strengthened by parental respect, enriched by wholesome, warm, sensible affection. They told me they loved me so much that they couldn't keep from paddling me. I'm glad. There are no shadowy ghosts of unwantedness on the walls of my memory or in the inner cells of my subconscious. Every day I realize more how rich I am. □

by MILO L. ARNOLD

Colorado Springs

DIVISION OF CHRISTIAN LIFE

The 1976 General Assembly authorized the organization of a Division of Christian Life for the local church. This new division will become official in your church at its 1977 annual meeting as you elect a new board of Christian life.

In effect, the board of Christian life encompasses the previous ministries of the church school board and the NYPS Council. This board is responsible for the *total education program* of your local church. It may be elected as: (a) a separate board at the annual meeting, as was the previous church school board; or (b) an integral part of the church board, thus functioning as an education committee of the church board.

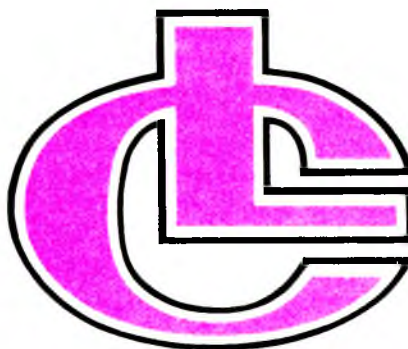
Under the guidance and coordination of this board, three departments will be instituted to serve the total educational needs of the respective age levels (children, youth, adults). This new

structure will enable you *better than ever before* to:

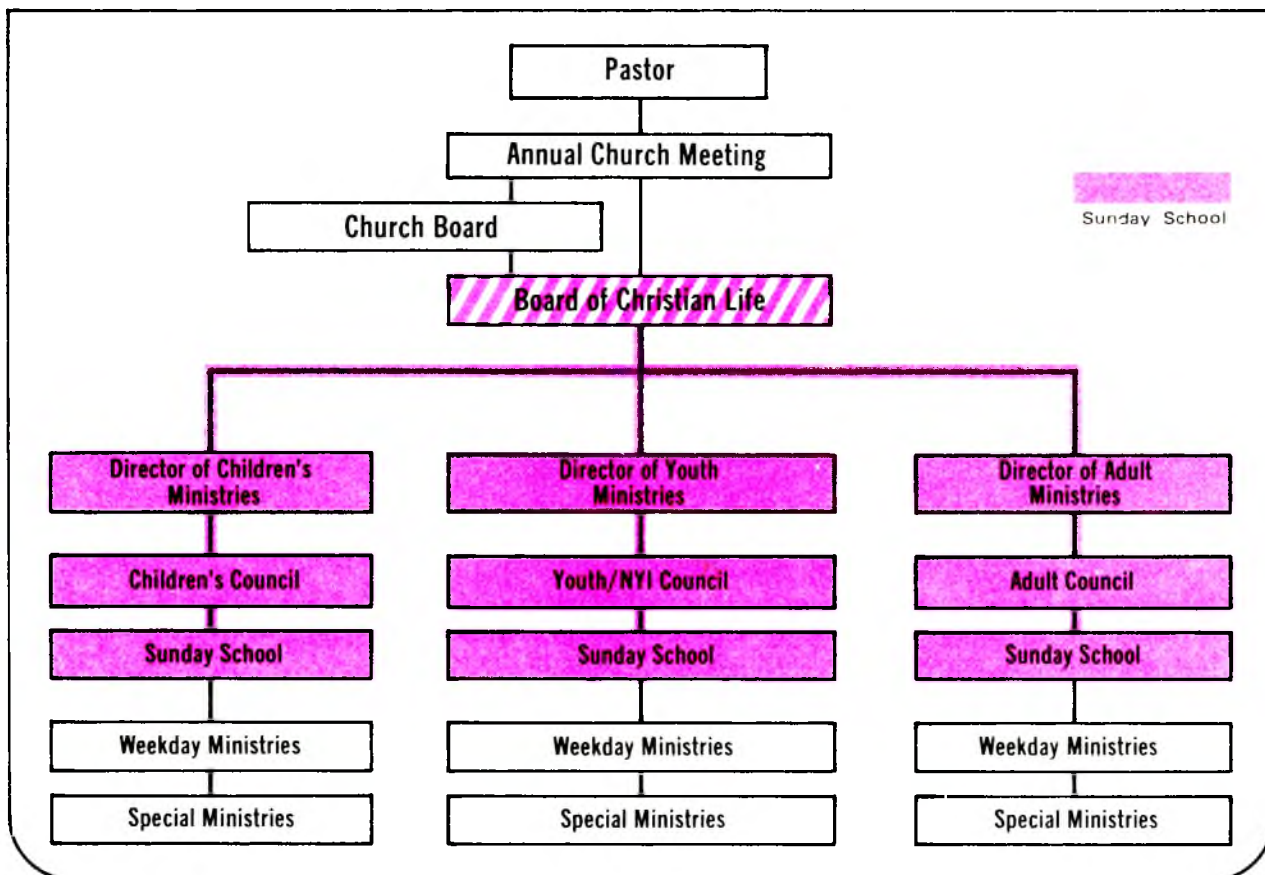
- ... coordinate all education curriculum and programs for each age level;
- ... concentrate on allowing age level workers full freedom to minister to the total needs of that age;
- ... combine the efforts of all auxiliaries under the appropriate age level council;
- ... continue to develop new ministries as the need is evidenced without fear of duplication of another organization's activity;
- ... combat the problem of inadequate representation of all needs or activities of each age level on the board of Christian life.

The basic organizational chart shown here may be expanded or simplified according to the size and desire of your local church.

A New Era for Your Church



DIVISION OF CHRISTIAN LIFE



Adult Ministries A New Day for Nazarene Adults

The local board of Christian life provides for a director of adult ministries. This means that special attention will now be given to the spiritual, physical, mental, and social needs of men and women who are married, or 24 years of age, and beyond. The responsibility of the local director of adult ministries begins with locating adults who have spiritual needs and then providing instruction, fellowship, worship, service, and evangelistic opportunities. The objective is to help them "reach a unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of perfection found in Christ" (Ephesians 4:13, NIV).

This new ministry is provided to meet the special needs of:

- adults over 23;
- the formerly married; those who have never married;
- widows; and the newly married.
- widowers;

Guidance and help will be provided for adults who face such problems as: raising their children, the empty nest, retirement, and perhaps deteriorating health. Adult ministries will emphasize a strong marriage enrichment program with an emphasis on making good marriages better. The director of Christian family life will play a vital role in establishing family ministries for the local church as a part of Adult Department responsibilities.

In the local church the board of Christian life will nominate to the church board the person that is best qualified to direct its adult ministries. **The major responsibility of this director will be to provide effective Bible study through the Sunday school.** The New Enduring Word curriculum, including a new Sunday school commentary entitled *Emphasis*, will play a vital role in this strategy. *Probe*, *Dialog Series*, and all the other electives will continue to be used. **The director will nominate teachers and officers for the adult Sunday school.** Special emphasis will be given to training adult teachers for discovery learning through involvement. Other ministries will then be added for adults as the need arises and as leadership is available.

Thus, the local director of adult ministries becomes, in effect, the Sunday school superintendent for adults plus the supervisor of all other adult ministries.

In small churches the director of adult ministries may be the teacher of one adult Sunday school class. In very large churches the director of adult ministries will work with the staff member who is charged with the responsibility for adult ministries.

The adult organization in the smallest church should include a Sunday school class for the young married and singles from 24 to 34 years. Younger singles may feel more at home with the youth group. Another class should be provided for adults and senior adults above 35 years.

The adult organization in larger churches would begin with adequate Sunday school departments and classes for four groups: singles, 24-34; married to 34; adults, 35-64; and senior adults, 65 and up. Other ministries added when there is a need and when leadership is available could involve: Christian family life; marriage enrichment; ministries to the formerly married, widows, widowers, those never married, newly married; adjustment in middle years; and senior adults.

Adult ministry in the local church will be supported by resource people, program, promotion, and material from the general and district directors of adult ministries.

Youth Ministry A Unified Ministry

Perhaps never before in our history has there been an opportunity to receive a total package of youth ministry from the local/district Division of Christian life which enables the church to have the maximum impact upon ages 12-23. This package includes unique persons with specific needs, a place of spiritual maturity under their own leadership.

In coordinating this person-centered approach, the local board of Christian life provides for a director of youth ministries at the true at the district level. At the local level, the local board of Youth International (NYI) president will coordinate youth ministries. Thus the NYI will provide a full range of weekday educational, worship, fellowship, and service opportunities for youth.

Through the director and the local board, the local church will have Ministries at the general level with resource people, materials, and programs.

Early Youth/Junior High (12-14)
Senior Youth/Senior High (15-18)
Career Youth (19-23)

The first step in local church youth ministry is to provide a weekly Bible study through the Sunday school. The director of youth ministries coordinates the Sunday school as well as all other ministries for the church. **It includes the nomination of teachers and officers for the Sunday school and its curriculum.** In very small churches the teacher of the Nazarene Sunday school and student pieces, *Senior High* and *Junior High*, plus other teaching resources. For ages 19-23, it is suggested that the *Emphasis* curriculum be used in the Sunday school. Then the local church can have a Division of Adult Ministries.

Other youth ministry opportunities include leadership potential through the NYI. This offers our youth the responsibilities of a worldwide youth ministry. Other programs providing an expanded youth ministry include: Bible quizzing; culture; summer camping; retreats; evangelism; leadership enrichment; and service projects. Also, a vital part of an expanded youth ministry is discipling resources that are available in the 1976-80 NYI logo.

The Department of Youth Ministry will be working closely with local and district leaders to provide ways for equipping the total mission of the church.

Division of Christian Life

Ministries Ministry to Youth

History has there been such an age for ministry to our youth. The Division of Christian Life brings together a unified effort to plan a strategy that will have impact through 23. Young people are the future. The church must bring them to a full Lordship of Christ.

In the person-centered ministry, the local board of Christian life, the local board of youth ministries. This is also at the local and district levels the Nazarene youth council may be elected as director of youth ministries. The council plans the Sunday school, worship, service, and evangelistic

programs. The Department of Youth Ministries will be supportive by providing resources to meet the special needs

for High (12-14)
Junior High (15-18)
(23)

Ministry to youth ministry is to provide the Sunday school. The local board plans Sunday school for youth, as well as for the age-group. **This coordination of teaching staff and provision for resources** the director of youth ministries will provide one class for young people. The curriculum for youth includes the Nazarene Bible Study and Junior High Guidelines, for collegiates and career persons Probe and the Dialog Series be published by the Department

ministries come as there is need and resources. Youth auxiliary, youth benefits and youth movement. Expanded youth ministries. Christian literature, university campus ministry; recreation; new dimension Bible study; based upon the

ministries will be district youth ministries serving youth for

Children's Ministries

A Person-centered Ministry to Children

How can the church best minister to children? How we answer this question determines, in great part, how we structure the local church.

In providing for a local board of Christian life, the church has underlined the need for a unified ministry to children. From birth through 11 years, or grade six, the child's needs will be met through a coordinated program of Sunday, weekday, and annual ministries.

Different? Yes—and better, we feel. Better because now everyone who is involved in the Christian education of children will be working as a team. A wide variety of ministries will still be offered in the local church, but the leaders of those ministries will plan together and support each other. This, we feel, is going to make a real difference in the kind of spiritual training our children receive.

But how does this person-centered, need-centered approach work? How does a church get it started? It's new, but it's not difficult. Step-by-step procedure is contained in a handbook which has been mailed to every Nazarene pastor. Every layman will be interested in knowing these facts:

1. The local board of Christian life, with the approval of the pastor, nominates to the church board an individual to serve as local director of children's ministries.

2. This director plans, supervises, administers, and coordinates an active ministry by and for children from birth through 11 years.

3. **Sunday school for children continues as usual, with the director serving as superintendent of the children's division.** Departmental supervisors and class teachers function as usual. **Curriculum materials will continue to be provided by the Nazarene Publishing House.** Names of these periodicals have not been changed. **As far as ministry to the child is concerned, Sunday school remains unchanged.**

4. In addition to the Sunday school as a bare minimum for ministry to children, the director is responsible for providing other needed Sunday and weekday educational, worship, evangelistic, and social programs for children. Working with him in this task is the children's council and the board of Christian life.

5. **The director nominates leaders for the various children's ministries, including Sunday school teachers and officers.** These leaders compose the children's council.

This approach to children's ministries requires a new structure in the local church. Your pastor has the details in his copy of the *Handbook on the Division of Christian Life*. Putting the new structure into operation will mean some changes in the annual church meeting and in leadership functions. All of these changes are made to help the church become more aware of the needs of its children and provide ministries to meet those needs.

Every church will provide for Bible study through the Sunday school. In addition to this, each church will add other ministries according to need, size, and staff. Among these are: extended sessions on Sunday morning, children's church, Caravans, quizzing, choir, day camps, and church membership preparation.



We Thought You'd Like to Know

- **Who takes the place of the Sunday school superintendent?**

There are now *three* superintendents instead of the *one* as before—one for each age level: children, youth, and adults. This allows much more active and closer participation of the superintendent with the Sunday school. It allows this person to enhance total ministry beyond the Sunday school for each age level.

The new chairman of the board of Christian life will coordinate the work of the three superintendents.

- **Can we still use the Nazarene Sunday school curriculum we have all along?**

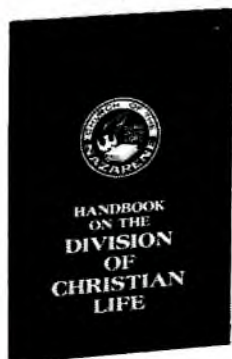
BY ALL MEANS. We can now enrich it and expand the resources with more coordination and less overlapping than ever before.

- **Is there literature available to help us reorganize efficiently?**

YES. There is a *Handbook* specially written to expand the *Manual* provisions so reorganization can be simply and efficiently done. In addition, charts and other information are available in the fall *Christian Life Leadership Resources* packet (formerly *Sunday School Superintendents' Resource Packet*).

- **What happens to NYI?**

It becomes more effective and better coordinated by its new relation to the board of Christian life. It now has a part in the total ministry to youth.



Division of Christian Life Handbook

Price, .75 (.50 for 10 or more)

Available at
Nazarene Publishing House

Litho in U.S.A.



OPERATION KANSAS CITY FOR 1977 GRADUATES OF NBC

One hundred young men and women from Nazarene Bible College, Colorado Springs, who have been preparing for Christian service, visited Kansas City, March 3 and 4. These senior students were the guests of the Nazarene Publishing House and Nazarene International Headquarters. They were accompanied by the president, Dr.



TO ALL PASTORS AND CHURCH TREASURERS:

Now Nazarenes Have Loved

...They Gave.

Send your Easter Offering check
to: **Dr. Norman O. Miller**
6401 The Paseo
Kansas City, Mo. 64131

Your Participation Is Appreciated!



Assembly in Dallas, June, 1976, was shown. Following breakfast, the group traveled to International Headquarters for a joint chapel service with employees and staff. They then toured the headquarters, observing the various departments at work.

The trip concluded with a visit and tour of Nazarene Theological Seminary. The student body president of NTS, Miss Jeanne Orjala, welcomed them and conducted the tour.

The students traveled in two chartered buses. They returned to Colorado Springs March 5, just ahead of the late winter storm which paralyzed the area the following week.

This is the fourth year that the graduating class of NBC has visited the facilities of the general church. □

L. S. Oliver, and the dean of student affairs, Dr. George Privett.

Thursday afternoon, the group was given a guided tour of NPH and introduced to its operations. While there, the students were given special briefcases filled with materials pertinent to their future ministry, a practicum notebook briefly outlining functions of the various departments of the general church, and a Pastor's Program Planner notebook. At a banquet that evening, they were briefed on the Church of the Nazarene around the world by Dr. Leslie Parrott, president of Olivet Nazarene College.

At breakfast Friday morning, the filmed report of the General Board prepared for the Nineteenth General



On January 9, the Distinguished Christian Service Award was presented to Mrs. Blanche Egy by Mrs. Reba Della-Maggiora, NWMS president, at the Napa, Calif., church. It was a tribute to her 80 years of service to God and the church. Mrs. Egy, who is affectionately called "Grandma Egy" by many, is nearly 93 years of age. Rev. Bernard Colby is the pastor.

JOHNSON ORGANIZES HONDURAS DISTRICT

Dr. Jerald Johnson, executive director of the Department of World Mission, conducted a mini-assembly on February 22 and organized Honduras as a pioneer district. There are two fully organized churches with a total of 123 members. Rev. Stanley Storey is the mission director. □

—NCN

OF PEOPLE AND PLACES

Roy W. Philemon, Jr., of Orange Park, Fla., has recently been named to the 1976-77 edition of *Who's Who in the South and Southwest*.



Mr. Philemon is principal of W. E. Cherry Elementary School, a position he has held since 1961. He is also assistant negotiator for the Clay County School Board.

His college training includes a B.A. in music from Trevecca Nazarene College, Nashville; an M.A. in school administration from Florida State University, Tallahassee; and an Ed.S. in curriculum and instruction from the University of Florida, Gainesville. He was a fellow in the University of Florida's Experienced Teacher Fellowship Program.

He serves as minister of music, Sunday school teacher, and member of the board of trustees at the Jacksonville, Fla., Oak Hill Church. He is a gospel singer, composer, and recording artist. □

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Encourage all your boys and girls to read these exciting new books—offering a world of information about the Church of the Nazarene and basic concepts of Christian living.

1977 READING BOOKS for CHILDREN



JUNIOR READING BOOKS

Missionary...

MKs Speak Up

Compiled by WANDA KNOX. Twenty missionary kids share some of their interesting experiences. 56 pages. **\$1.00**

Growing Up in Old China

By PAULINE WIESE MORSE. Explains life and customs as it used to be in China. 56 pages. **\$1.00**

Under the Banyan Tree

By GRACE RAMQUIST. The fascinating account of L. S. Tracy, pioneer missionary to India. 48 pages. **\$1.00**

Biography...

Everybody's Buddie

By RUBY ROBINSON WISE. Meet Bud Robinson, an old-fashioned camp meeting preacher. 40 pages. **\$1.00**

PRIMARY READING BOOKS

China Was My Home

By ETHEL BAILEY. A missionary's daughter talks about China and pioneer missionary life. 36 pages. **\$1.00**

My Dad and Mom Are Missionaries

By DONNA FILLMORE (compiler). Several children tell what it's like to live in another country. 40 pages. **\$1.00**

Stewardship...

Who's First?

By EMILY BUSHEY MOORE. Mike learns the importance of stewardship from his parents and pastor. 86 pages. **\$1.50**

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District Superintendent Chaney and Dr. C. Peter Wagner.

DISTRICT SUPERINTENDENTS GET "HANDLES" FOR CHURCH GROWTH

Forty-five Nazarene district superintendents became more excited about the future after attending a church growth seminar March 21-25 sponsored by the Department of Home Missions.

Dr. Raymond W. Hurn, executive director of the Department of Home Missions, convened the seminar to provide Nazarene district superintendents with the highest level of training available in the field of church growth.

After it was all over, Dr. Reeford Chaney, Alabama district superintendent, said, "I think it was one of the most productive meetings we've ever had. We've had a lot of enthusiastic inspirational meetings, but this one got down to brass tacks."

Another district superintendent said, "This training makes me feel good to be a district superintendent. For the very first time, I have the handles I need to do the job."

Dr. Hurn said a second section of the seminar will be held October 17-21 for those superintendents whose schedules did not permit them to attend the March 21-25 seminar.

The number already preregistered for the fall section indicates that final enrollment may well approach 100 percent.

"Your presence here," Dr. Eugene Stowe told the 45 district superintendents, "is one of the most encouraging factors of this seminar."

In welcoming the seminar group,



Dr. Eugene L. Stowe and District Superintendent Sanders.



Pictured (l. to r.) are District Superintendents Gassett, Lambert, West, Carnahan, Hester, Nash, Hunton, and Whitlatch.

Dr. Stowe declared that the systematic and scientific study of Nazarene church growth is "an idea whose time has come."

Attendance at the seminar was voluntary on the part of the district superintendents, but the large turnout was immediate confirmation of Dr. Stowe's words.

"The reason why we are here," said Rev. Jack Shankel, district superintendent from Maine, "is because this seminar is meeting a very real need in our church today. You are scratching where we itch."

Never before has such a key group of Nazarene churchmen met to concentrate exclusively on the theory and practice of church growth.

The 45 superintendents attending the seminar came from districts which organized more than 159 new churches in the last four years.

These same 45 districts had previously identified 279 locations where, God willing, they plan to organize new churches during the present quadrennium.

Leading the seminar were two of the foremost authorities on church growth in the world today—Dr. C. Peter Wagner and John Wimber of Fuller Theological Seminary School of Church Growth in Pasadena, Calif.

Coordinating the seminar was Dr. Paul Orjala of Nazarene Theological Seminary.

Making specific application to Nazarene situations were Dr. Raymond W. Hurn, executive director of the Department of Home Missions; and Rev. Roger E. Bowman, director of cross-cultural ministries.

In addition, the district superin-



Dr. Raymond C. Hurn and District Superintendent Scott.

tendents learned from each other through feedback sessions and countless interpersonal contacts.

An advanced Phase II seminar will be held in January, 1978, for all participants in the two sections of Phase I. Nazarene Theological Seminary is granting Master of Divinity and Doctor of the Ministry credit to seminar participants who qualify for these programs.

Already several district superintendents are carrying out plans to extend the training to pastors and key laymen on their districts.

Diagnostic and procedural tools are now available as a result of the seminar. They may well be coupled with Nazarene warmhearted evangelism to bring the church into that "new day," which Dr. Stowe spoke about, much faster than anyone anticipates. □

NEW QUALIFICATIONS FOR THE EVANGELISTIC HONOR ROLL

A local church qualifies for the Department of Evangelism Honor Roll if they receive a number of new Nazarenes (by profession of faith, or by letter of commendation from another denomination) equal to, or more than, the number required on the chart below, providing they show a net gain.

A church directly responsible for starting a new home mission church automatically qualifies for the Evangelistic Honor Roll in the year the new church is organized.

Group	Membership Reported Last District Assembly	Gain of New Nazarenes Required
1	1-24	3
2	25-74	5
3	75-149	12
4	150-299	18
5	300-499	25
6	500 and above	32

—Department of Evangelism

ILLNESS CAUSES CHANGES IN COLOMBIA

Rev. and Mrs. Samuel Ovando and family have returned from Colombia to the United States for further rest and recuperation following their serious auto accident. They will be living in Kingsburg, Calif., for an extended period before hopefully returning to Colombia.

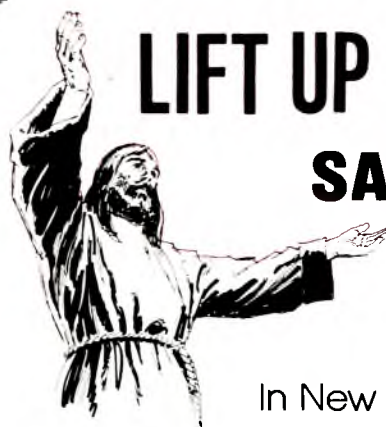
Rev. and Mrs. Dean Galloway, also of Colombia, are in Kansas City where Dean underwent major surgery, Friday, March 25.

Rev. and Mrs. Harry Nyreen from the Nazarene Seminary in Costa Rica are in Colombia for six months to supply for the Ovandos and Galloways on sick leave. Two newly appointed missionary couples are on their way to Colombia: the Jim Palmers and the Phillip Torgimsons. □

—NCN



John Wimber



LIFT UP THE SANCTIFYING SAVIOUR

In New Church Planting

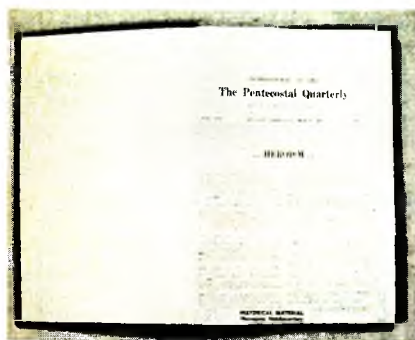
Start a New CHURCH OF THE NAZARENE



INTRODUCING A NEW ADULT CURRICULUM

NEWS—Nazarene Enduring Word Series—is the title for an all-new adult Sunday school curriculum, developed by the Church of the Nazarene, to start in September, 1977. The project was initiated by the General Assembly and has been developed by the adult staff of the Department of Church Schools—now the Division of Christian Life.

NEWS is a fresh approach to adult Christian education for our church; it replaces the Uniform Series of the International Lesson Outlines which have been the basis of our adult curriculum since the beginning days of our church.



Until 1911, we used the *Pentecostal Quarterly*, published by Asbury College—Rev. H. C. Morrison, editor; and Rev. John Paul, assistant. Of these materials, the 1908 *General Assembly Journal* stated, "We hail with joy the appearance of a sound and definite Sunday school literature from a holiness standpoint and urge upon our pastors and people everywhere the need of the undivided support of their Sunday schools."

In 1911, we began producing our own adult literature. Rev. E. F. Walker became editor of the *Pentecostal Quarterly*. A new magazine, the *Pentecostal Bible Teacher*, was added,



with Dr. Walker as editor. Contributing editors included:

- Rev. P. F. Bresee, "Golden Text"
- Rev. J. N. Short, "Spiritual Lights"
- Rev. M. Emily Ellyson, "Historic Sidelights"
- Rev. C. E. Cornell, "Practical Application"
- Rev. W. C. Stone, "Illustrations"

Included in the quarterly was a column for primary children, edited by Grace Todd. The 1911 *General Assembly Journal* stated, "We urge all the churches to use our own Sunday school literature now published by the Nazarene Publishing Company" (Los Angeles).

Succeeding general editors included: A. J. Ramsey, 1915-16; E. F. Walker, 1917-18; B. J. Haynes, 1919-20; C. J. Kinne, 1921-24; E. P. Ellyson, 1925-37; O. J. Nease, 1938-41; J. Glenn Gould, 1941-45; Albert F. Harper, 1945-75; Donald S. Metz, 1975-76.

In 1955, Dr. Harper, as editor in chief of an expanding curriculum for all age-groups, decided to secure help for the immediate editorial responsibilities for the adult materials. Rev. Earl C. Wolf was named editor of adult publications and general director of adult work.

Dr. Harper, in the September, 1955, issue of the *Adult Bible School Quarterly*, wrote, "After 10 years as the editor of *Advanced Quarterly*, it is with a real sense of loss that this responsibility is relinquished to another . . . but the loss is overshadowed by the confidence that God has given us, in Rev. Earl C. Wolf, a worthy colleague." Dr. Wolf continued in that office until 1971.

In the early 1970s, requests came from the church at large and through the General Board for the Department of Church Schools to "explore the feasibility of setting up experimental studies of our own."

On August 14, 1974, the Board of General Superintendents recommended that the department take steps "toward inaugurating a new church school curriculum replacing the Uniform Outline Series, with a view of beginning the new curriculum following the 1976 General Assembly, or as soon as feasible thereafter."

Consequently, in 1975, the General Board and general superintendents appointed a general curriculum committee to begin the development of Sunday school lesson outlines. The founding committee consisted of three persons: Donald S. Metz, executive editor; John B. Nielson, editor of adult publications; and Wesley D. Tracy, editor of young adult materials.

That committee has now been expanded to 20 members; it is a quadrennial working committee appointed by the Board of General Superintendents. Membership includes William E. Burch, Frank G. Carver, William C. Coulter, Chester O. Galloway, Kenneth Harlan,* William Hesse,* Francis Hubbard,* Richard A. Lint,* Albert J. Lown, Chester Meyering, Dallas Mucci, John B. Nielson, Armor D. Peisker,* W. T. Purkiser, Oscar F. Reed, Justin Rice, Robert L. Sawyer, Willard H. Taylor, Wesley D. Tracy, and Robert D. Troutman.

*Affiliate representatives.



Four other holiness denominations have joined the project: the Churches of Christ in Christian Union, the Evangelical Methodist church, the Missionary church, and the Wesleyan church. Thus, the new venture has become a cooperative enterprise of five affiliates of the Christian Holiness Association.

Donald S. Metz, executive editor of the Department of Church Schools, guided the development of the new curriculum from its inception and has served as chairman of the quadrennial general committee. The General Board of 1975 voted to introduce the new curriculum in September, 1977.

Following is a schematic of the first 2 years of a 12-year track of lessons that should take adults through a carefully planned study of the whole Bible in those passages best suited for group use. □

Fall, 1977, Through Summer, 1979

Quarter	1977-78	1978-79
FALL September October November	Essential Christian Beliefs	The Life and Doctrine of Holiness
WINTER December January February	The Christian Life-style: Studies in Ephesians and Philippians	Coping with Problems: Studies in Genesis
SPRING March April May	The Church in Action (The Book of Acts)	The Life of Christ as Told by Mark
SUMMER June July August	Biographical Studies of Little-known Bible Personalities	Life Issues: The Bible Speaks to Issues of Our Day

est and initiative in formulating a resolution the Tennessee District delegates brought to the General Assembly whereby an annual publishing house Sunday would be added to the church calendar.

In deference to General Assembly action, the Board of General Superintendents has designated the annual publishing house Sunday (no offerings) to be the last Sunday in January. The first such Sunday will be January 29, 1978.

The publishing house is totally owned and operated by and for the Church of the Nazarene. □

The Dominican Republic was first opened as a pioneer area on August 16, 1975. Rev. and Mrs. Louis Bustle and Rev. and Mrs. Jerry Porter are the missionaries working there. □

—NCN



WALT MOORE HONORED AS NPH MAN-OF-THE-YEAR

During Walt Moore's recent visit to Kansas City for the Advisory Book Committee sessions, he was honored during an interlude in the business meetings as publishing house man-of-the-year.

M. A. (Bud) Lunn, manager of the NPH, is shown presenting Walt a set of bookends, referred to by the advertising department as the "Cadillac of the line," in appreciation for his inter-



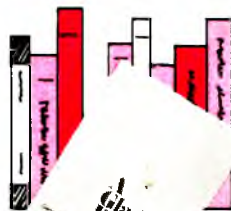
The Fallon, Nev., church recently dedicated their new church building. The special speaker was Dr. V. H. Lewis, general superintendent. Former pastors Rev. Robert Hollinger, Rev. R. B. Sherwood, and Rev. F. Leroy Smith were present. The building was begun and completed under the ministry of Rev. I. W. Dickey, the present pastor. The seating capacity of the auditorium is 260. The building contractor was Alfred Inglis of Fallon, Nev.

DOMINICAN REPUBLIC NEW PIONEER DISTRICT

On February 18, Dr. Charles Strickland, general superintendent, organized the Dominican Republic as a pioneer district. They have 12 organized churches, 227 full members, and raised \$4,000 for all purposes.



As a gold watch was presented to Evelyn Hilliard for 25 years of service, M. A. (Bud) Lunn remarked, "Evelyn, we appreciate your dedicated service and the way you so efficiently handle the plethora of details in the NPH receiving department. I've often wondered what we would do without you."



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See page 9 for description

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EVANGELISTS' SLOTS

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

Evangelism needs more than a definition. It needs a demonstration!

This is only the dawning of the Church of the Nazarene, and the sun never sets in the morning, so we'll girdle the globe with salvation and with holiness unto the Lord.—P. F. BREESE

- AMOS, CARL A.: Winterset, Ia., May 8-15
ANDREWS, GEORGE D.: Roseville, Mich. (Metropolitan), May 3-8; North Tonawanda, N.Y., May 10-15; St. Catharines, Ont. (Douglas Park), May 24-29
ARNI FAMILY SINGERS: Nelson, Mo. (Bapt.), May 6-8
BAILEY, CLAYTON D.: Baton Rouge, La. (Trinity), May 10-15; Shreveport, La. (Huntington Park), May 16-22; Marietta, Ga. (1st), May 23-29
BAKER, RICHARD C.: Miami, W.Va., May 3-8; St. Albans, W.Va. (Seth), May 10-15; Dille, W.Va., May 17-22; Cochran, Ga. (Rolands Chapel), May 24-29
BECKETT, C. FRANK: Twin Falls, Ida. (Un. Br. in Chr.), May 10-15
BELL, JAMES & JEAN: Lovington, N.M. (1st), Apr. 26—May 1; Dallas, Tex. (Lake Union), May 10-15; Denison, Tex., May 17-22; Carnegie, Okla., May 24-29
BERTOLETS, MUSICAL: Elizabethtown, Pa., May 1; Delta, Pa., May 3-8; Bay Shore, N.Y., May 10-15; Schuylkill Haven, Pa., May 17-22
BOHL, JAMES: Jackson, Miss., May 3-8; Chicago, Ill. (Northside), May 11-15; Oak Park, Ill., May 18-22; Anchorage, Alaska, May 29—June 12
BOND, GARY C.: Tulsa, Okla. (Southwest), May 3-8; Coweta, Okla., May 10-15; Longview, Tex. (1st), May 17-22; Tulsa, Okla. (Calvary), May 24-29; Pawhuska, Okla., May 31—June 5
BOWMAN, RUSSELL: West Union, Ohio, May 9-15; Proctorville, Ohio, May 23-29
BRISCOE, JOHN B.: Las Animas, Colo., May 3-8
BROOKS, STANLEY E.: Gouverneur, N.Y., May 13-22
BROWN, ROGER: Columbus, Ohio (White Hall), May 3-8; New Philadelphia, Ohio, May 10-15; Columbus, Ind. (1st), May 17-22; St. Albans, W.Va., May 31—June 5
BUCKLES-BURKE EVANGELISTIC TEAM: Milwaukee, Wis. (1st), May 3-8; Reserved, May 10-15; Griffith, Ind., May 17-22; Plymouth, Ind. (1st), May 24-29
BURKHAMMER, SINGING FAMILY: Ashland, Ohio, May 6-15; Erie, Pa. (1st), May 17-22; Alquippa, Pa., May 24-29; Wheeling, W.Va. (1st), May 31—June 5
CANEN, DAVID: Columbus, Ga., May 2-8; Savannah, Ga. (Eastside), May 9-15; Menomonee, Wis., May 23-29
CAUDILL, STEVE & SUE: Canton, Ill. (1st), May 3-8; Springfield, Ohio (High St.), May 10-15; Saginaw, Mich. (Sheridan Ave.), May 17-22
CAYTON, JOHN: Athens, Ga., May 3-8; Niagara Falls, N.Y. (Colonial Heights Free Meth.), May 10-15; Emlenton, Pa. (St. Petersburg), May 17-22; Waltersburg, Pa., May 24-29
CLARK, GENE: New Carlisle, Ohio, May 3-8; Syracuse, Ohio, May 10-15; Mexico, Mo., May 17-22; Waterford, Ohio, May 24-29; Rawson, Ohio (New Hope Un. Meth.), May 31—June 5
CLINE, JERRY: Winchester, Tenn. (Brownington), May 3-8; Decherd, Tenn. (Shady Grove), May 10-15; Decherd, Tenn. (1st), May 17-22; Athens, Tenn., May 24-29
COBB, BILL: Waurika, Okla., May 2-8; Joplin, Mo. (Calvary), May 9-15; Evansville, Ind. (1st), May 17-22
CONE, A. F.: Seneca Falls, N.Y., May 3-8
COOK, RALPH A.: Nampa, Ida. (Bethel), May 1; Yakima, Wash. (Bethel), May 6-8; Portland, Ore. (Moreland), May 20-22
COX, C. B.: Ravenswood, W.Va., May 3-8; Charleston, W.Va. (1st), May 9-15; Blue Ridge, Va., May 17-22; Maysville, Ky., May 30—June 5
CRABTREE, JAMES: Tempe, Ariz., May 3-8; Hayward, Calif. (1st), May 10-15; Prescott, Ariz., May 17-22; Midway City, Calif., May 24-29; Oakdale, Calif., May 31—June 5
CRANE, BILLY: New Castle, Ind. (Broad St.), May 3-8; Pulaski, Va., May 15-22; Blytheville, Ark., May 24-29; DeSoto, Mo., May 31—June 5
DARNELL, H. E.: Indianapolis, Ind., Apr. 28—May 8; Indianapolis, Ind., May 12-22; Reynoldsburg, Pa., May 24-29
DAVIDSON, CHARLES: Fremont, Ohio, May 2-8; Rising Sun, Ohio, May 17-22
DELL, JIMMY: West Memphis, Ark. (1st), May 4-8; Fresno, Calif. (Grace), May 11-15; Phoenix, Ariz. (Westdale), May 18-22; Waco, Tex. (South Manor), May 25-29
DENNIS, DARRELL & BETTY: Oxford, Ind., May 3-8; Indianapolis, Ind. (Friendly), May 13-22; Frankford, Ind. (Bethel Chr.), May 24-29
DENNISON, MARVIN E.: Holton, Kans. (1st Bapt.), May 1 p.m.; Topeka, Kans. (YMCA), May 15; DeSoto, Mo., May 31—June 5
DISHON, MELVIN: Irvine, Ky. (1st), May 3-8; Fairburg, Ill., May 10-15; Indianapolis, Ind. (Ray St.), May 17-22; Columbus, Ind. (New Bern), May 23-29
DIXON, GEORGE & CHARLOTTE: Orland Park, Ill., May 3-8; Greenfield, Ind., May 10-15; Gospel Concert Tour (East Coast), May 17-22; Lorain, Ohio, May 24-29; West Lebanon, Ind., May 31—June 5
DUNMIRE, RALPH & JOANN: Memphis, Tenn. (Frayser), May 17-22; Cottondale, Ala., May 24-29; Tullahoma, Tenn. (Normandy), May 31—June 5
DUNN, DON: Elmira, N.Y., May 3-8; Nanty Glo, Pa., May 10-15; Clymer, Pa. (Laurel Swamp Union), May 31—June 5
EDWARDS, TERRY W.: Woodstock, Va. (1st), May 3-8; West Frankfort, Ill. (1st), May 10-15; Lawrenceburg, Tenn., May 17-22; Savannah, Ga. (Central), May 24-29
ELLINGSON, R. LEE: Lawton, Okla. (Lawton Heights), May 3-8; New Albany, Ind. (Linden Ave. Wes.), May 12-22; Connerville, Ind. (1st), May 24-29
ELLWANGER, C. WILLIAM: Hays, Kans., May 3-8; Elkins, W.Va. (1st), May 10-15; Watertown, N.Y. (1st), May 17-22; Amherst, Ohio, May 24-29
ELROD, RONALD: Pefferlaw, Ont. (1st), Apr. 30—May 1; Marine City, Mich., May 7; Westland, Mich. (Elmwood), May 15; Niagara Falls, N.Y., May 21-22; North Tonawanda, N.Y., May 22
EMSLEY, ROBERT: Greenville, S.C. (Grace Un. Meth.), May 3-8; Dedham, Mass. (CBC), May 22-27
ERICKSON, A. WM.: E. Liverpool, Ohio (1st), May 3-8; Archdale, N.C., May 10-15; Ft. Worth, Tex. (1st), May 17-22; Detroit, Mich. (Bethel), May 24-29
FELTER, JASON H.: Dayton, Ohio (Westview), May 3-8; Greentown, Ohio, May 10-15; Grafton, Ohio, May 17-22; Elkton, Md. (Evang. Chr.), May 24-29
FILES, GLORIA, & ADAMS, DOROTHY: Laurel, Del. (Wes. Meth.—child. cru.), May 10-15; Easton, Md. (child. cru.), May 17-22; Fawn Grove, Pa. (child. cru.), May 24-29
FINKBEINER, A. J.: Napa, Calif., May 21-22; Willits, Calif., May 23-29
FISHER, C. WILLIAM: Cape Girardeau, Mo., May 3-8; Lexington, Ky. (Lafayette), May 10-15; Rock Island, Ill. (1st), May 17-22; Ottawa, Ill. (1st), May 24-29; Nashville, Ind. (1st), May 31—June 5
FORD, NORMAN: Bunola, Pa., May 1-8; West Point, Ohio, May 15-22; Doylestown, Ohio, May 24-29; Medina, Ohio, May 31—June 5
FORTNER, ROBERT E.: St. Charles, Mo. (1st), May 3-8; Greensboro, N.C. (Northside), May 10-15; Greensboro, N.C. (White Rock), May 17-22; Reserved, May 24-29; Charleston, Ill. (1st), May 31—June 5
FREEMAN, MARY ANN: Freeport, Ill. (1st), May 9-15; Dixon, Ill., May 16-22
FRODGE, HAROLD: Fulton, Ohio, May 3-8; Crossville, Tenn., May 10-15; Newburg, Ind., May 16-22; Hannibal, Mo. (Riverview), May 23-29; Barry, Ill., May 30—June 5
GADBOW, C. D.: Iowa City, Ia., May 3-8; Ottumwa, Ia. (Northside), May 10-15; Cedar Rapids, Ia. (1st), May 24-29
GATES, KENNETH W.: Elkhart, Ind. (Northside), May 3-8; College Corner, Ohio, May 10-15; Shelbyville, Ind. (Evang. Meth.), May 16-22
GANTHROP, WAYLAND & JOAN: Nelsonville, Ohio (1st), May 10-15; Charleston, W.Va. (Campbells Creek), May 17-22; Beckley, W.Va. (1st), May 24-29
GLAZE, HAROLD & MARILYN: Belleville, Ill. (Emmanuel), May 3-8; Cody, Wyo. (1st), May 22-29
GLENDENNING, PAUL & BOBBIE: Iowa City, Ia. (1st), May 3-8; Council Bluffs, Ia. (1st), May 9-15
GORMANS, SINGING: Port Huron, Mich. (1st), May 29
GRAVAT, HAROLD F.: Stow, Ohio, May 2-8; Edwardsville, Ill., May 9-15
GREEN, JAMES & ROSE: Hartford City, Ind. (1st), May 3-8; Fortville, Ind., May 10-15; Columbia City, Ind., May 17-22; Detroit, Mich. (Bethel), May 24-29; New Castle, Ind., May 31—June 5
GRIMES, BILLY: Kilgore, Tex., May 3-8
GRINDLEY, GERALD & JANICE: Stroudsburg, Pa. (Wes.), May 2-8; Greentown, Ohio, May 10-15; Watertown, N.Y., May 17-22
HALL, CARL N.: Portage, Ind. (Grace), May 3-8; Woodlawn, Tenn., May 10-15; Sheffield, Ala. (LaGrange), May 24-29
HAMILTON, MARK: Boonville, Ind., May 3-8; Evansville, Ind. (Diamond Valley), May 10-15; Redford, Mo., May 30—June 5
HANCOCK, BOYD C.: Freeport, Tex., May 3-8
HAPPINESS SINGERS: Watertown, N.Y., May 17-22
HARROLD, JOHN W.: Terre Haute, Ind. (North Side), May 17-22
HATHAWAY, KEN: Warrensburg, Mo., Apr. 26—May 1; Jamestown, N.D., May 24-29
HICKS, JOHN D.: Olds, Alta., May 27-29
HOLLEY, C. D.: Elkhart, Ind. (Northside), May 3-8; Buffalo Lake, Minn., May 10-15; Red Wing, Minn., May 17-22; Fairfield, Ill., May 24-29; Danville, Ill. (Oaklawn), May 31—June 5
HOLLOWAY, WARREN O.: Barberton, Ohio, May 3-8; Levittsburg, Ohio, May 10-15; Framingham, Mass., May 17-22; Homer City, Pa., May 24-29; Louisville, Ohio, May 31—June 5
HOOTS, BOB: Frederick, Md. (1st), May 3-8; Nashville, Tenn. (Radnor), May 17-22; Campbellsville, Ky. (1st), May 24-29
HUBARTT, LEONARD: Tipton, Ind., May 10-15; Geneva, Ind., May 17-22
HUNDLEY, EDWARD J.: Akron, Ohio (Arlington), May 3-8
IDE, GEORGE, FAMILY: Reed City, Mich. (1st), May 3-8; Concerts in Mich., May 9-15; Houghton Lake Heights, Mich., May 17-22
INGLAND, WILMA JEAN: Warren, Ohio, May 9-15; Hookset, N.H., May 24-29; Saugus, Mass., May 31—June 5
IRWIN, ED: Ft. Recovery, Ohio, May 10-15; Clarksville, Ind., May 29—June 5
JACKSON, CHUCK & MARY: Concerts in Ala., May 1-7; Pensacola, Fla. (Ensley), May 8; Gadsden, Ala. (Dist. Miss. Conv.), May 10; Roanoke, Va. (1st), May 17-22; Nassau, Bahamas (Central), May 24-29
JACKSON, PAUL & TRISH: Baton Rouge, La. (1st), May 3-8; Ft. Morgan, Colo. (1st), May 17-22
JANTZ, CALVIN & MARJORIE: Tiffin, Ohio, May 3-8; Taylorville, Ill. (1st), May 10-15; Springfield, Ohio (Enon), May 17-22; Waverly, Ohio, May 24-29
JETER, H. LESLIE: Sligo, Pa., May 8-13
JEWETT, LARRY: Parkersburg, W.Va. (1st), May 3-8; New Albany, Ind. (1st), May 10-15; Minden, La. (1st), May 17-22; Friendswood, Tex., May 24-29
JOHNSON, EDWARD J.: Brainerd, Minn., May 3-8
JOHNSON, RON: Concerts on Intermt. Dist., May 1; Concerts on NW Dist., May 8; Concerts on S. Calif. and L.A. dists., May 10-22; Concerts on NW Dist., May 29
JONES, CLAUDE W.: Dixfield, Me., May 3-8; Livermore Falls, Me., May 10-15; Ephrata, Pa., May 17-22
KEALIER, DAVID: Provo, Utah, Apr. 24—May 1
KESLER, JAMES O.: Willington, Ill. (1st—child. cru.), May 13-15; State Line, Ind. (child. cru.), May 23-29; Flora, Ill. (child. cru.), May 30—June 5
KOHR, CHARLES A.: Ebensburg, Pa., May 3-8; Portsmouth, Va., May 10-15; Paris, Pa., May 17-22
KRATZ, ELDON & KAY: Florissant, Mo., May 7-8
LAING, G. D.: Perry, Mich., May 3-8
LANIER, JOHN H.: Arthur, W.Va., May 11-22; Pomeroy, Ohio (Community), May 25—June 5
LASSELL, RAY: Greenfield, Ind., May 3-8; Knoxville, Ia., May 10-15; Council Bluffs, Ia. (Community), May 17-22; Red Oak, Ia., May 24-29; Ft. Wayne, Ind. (Nease Mem.), May 31—June 5

LAWHORN, MILES: Wurtland, Ky., May 7; Russell, Ky., May 8 a.m.; Crossville, Tenn., May 13; Harlan, Ky., May 14 a.m. & May 15 a.m.; Crossville, Tenn., May 15 p.m.; Erlanger, Ky., May 29

LAXSON, WALLY & GINGER: Little Rock, Ark. (1st), May 3-8; Arlington, Va., May 10-15; Old Hickory, Tenn., May 17-22; Decatur, Ala., May 23-29; Albertville, Ala., May 31—June 5

LEE, C. ROSS: Spiceland, Ind., May 3-8; Chattanooga, Tenn. (Calvary), May 10-15; Louisville, Ky. (1st), May 17-22; Andersonville, Ind., May 24-29; New Castle, Ind. (South Side), May 31—June 5

LEMASTER, BEN: Woodland, Calif., May 15-22; Hughson, Calif., May 23-29

LESTER, FRED: Lakeview, Mich. (Free Meth.), May 3-8; Muskegon, Mich. (Free Meth.), May 10-15; Mt. Pleasant, Mich., May 17-22

LIDDELL, P. L.: Hartford City, Ind., May 3-8; Westlake, Ohio, May 10-15; Warren, Mich., May 17-22; Sylvania, Ohio, May 24-29

LOMAN, LANE & JANET: Norwood, Ohio, May 3-8; Franklin, Ohio (1st), May 13-15; Concord, N.C. (1st), May 17-22; Sandusky, Mich. (Free Meth.), May 31—June 5

LONG, WILMER A.: Jerome, Pa., May 6-8

LOWN, ALBERT: Missoula, Mont. (1st), May 3-8; Minneapolis, Minn. (Russell Ave.), May 10-15; Indianapolis, Ind. (West Side), May 18-22

LUSH, RON: Payne, Ohio, May 4-8; Cincinnati, Ohio (Clifton Ave.), May 11-15; Ferguson, Mo., May 18-22; Racine, Wis., May 25-29

MACALLEN, LAWRENCE & MARY: Fredericktown, Ohio, May 1-8

MANLEY, STEPHEN: Harrisonburg, Va., May 3-8; Marietta, Ohio (1st), May 10-15; Owosso, Mich. (1st), May 17-22; Celina, Ohio, May 24-29; Chicago, Ill. (Mt. Greenwood), May 31—June 5

MANNING, C. M.: Spencer, W.Va., May 3-15

MARLIN, BEN F.: Ft. Pierce, Fla., May 3-8; Zephyrhills, Fla., May 10-15; Winter Park, Fla., May 31—June 5

MCABEE, JAMES: Greencastle, Ind., May 3-8; Edinburg, Ind., May 9-15; Dale, Ind., May 24-29

McKINNEY, ROY T.: Man, W.Va., May 3-8; Painesville, Ohio, May 10-15

MEREDITH, DWIGHT & NORMA JEAN: Ulysses, Kans., May 3-8

MERRITT, HERBERT & ANN: Kirksville, Mo., May 3-8; Coffeyville, Kans. (Central), May 10-15; Mulvane, Kans., May 31—June 5

MICKEY, BOB: Colfax, Wash., May 3-8; Lyman, Wyo., May 17-22; Regent, N.D., May 24-29

MILLHUFF, CHARLES: Columbus, Ohio (Frank Rd.), May 3-8; Springdale, Ark., May 11-15; Dayton, Ohio (Beaver Creek), May 17-22; Reserved, May 23-30; Jonesboro, Ark., May 31—June 5

McWHIRTER, STUART: Hastings, Neb., May 3-8; Alabama Dist. Assem., May 10-12; Waverly, Ohio (CCCU), May 17-22; Wellsburg, W.Va., May 24-29; Lawrenceville, Ga., May 31—June 5

MONTGOMERY, CLYDE: Cambridge City, Ind., May 3-8; New Albany, Ind. (1st), May 10-15; Mt. Vernon, Ind. (Point Township), May 17-22

MORRIS, CLYDE H.: Newcomerstown, Ohio, May 6-15; Athens, W.Va., May 16-22; Salisbury, Md., May 23-29

MULLEN, DEVERNE H.: Barborton, Ohio, May 3-8; Ephrata, Pa., May 17-22; Harrah, Okla., May 31—June 5

MYERS, HAROLD: Midland, Mich. (Nease Mem.), May 3-8; Kalamazoo, Mich. (South), May 10-15; Imlay City, Mich., May 17-22; Nashville, Mich., May 24-29

NEFF, LARRY & PAT: Fairborn, Ohio (1st), May 8 a.m.; Springfield, Ohio (High St.), May 8 p.m.; Charleston, W.Va. (1st), May 10-15; Watertown, N.Y. (1st), May 17-22

NEUSCHWANGER, ALBERT: Paris, Tex. (1st), May 3-8; Joplin, Mo. (Calvary), May 9-15; Parsons, Kans., May 17-22; Davenport, Ia. (1st), May 24-29

OVERTON, WILLIAM D.: Straton, Ohio, May 10-15

PALMER, JAMES E.: Madison, Ind. (Wes.), May 3-8

PASSMORE EVANGELISTIC PARTY: Bushnell, Ill., May 3-8;

Grafton, W.Va., May 17-22; Hurlock, Md. (Wes.), May 24-29; Meadville, Pa. (Evang. Un. Br.), May 31—June 5

PEMBLE, AL: Richland Center, Wis., May 3-8; Minneapolis, Minn. (Spring Lake Pk.), May 11-15; Williston, N.D., May 17-22; Basin, Mont., May 27-29

PERDUE, NELSON S.: Miamisburg, Ohio (1st), May 3-8; Tipp City, Ohio, May 10-15; Napoleon, Ohio, May 16-22; Loudonville, Ohio, May 24-29

PHILLIPS, GENE: Edinburg, Ind., May 8-15; McConnelsville, Ohio, May 17-22; Dale, Ind., May 24-29

PIERCE, BOYCE & CATHERINE: Monticello, Ill., May 3-8; Hillsboro, Ind., May 10-15; Gary, Ind. (Aetna), May 17-22; Jeffersonstown, Ky. (Peniel), May 24-29

PITTS, PAUL: Concert tour, N.C. & S.C., May 3-8; Concert tour, Md., May 10-15; Oil City, Pa., May 17-22; Bedford, Mass. (Presby.), May 29

PORTER, JOHN & PATSY: Allart, Tenn. (Pleasant View), May 3-8; Loudon, Tenn. (1st), May 10-15; Meansville, Ga. (Pine Mountain), May 17-22; Kingsport, Tenn. (1st), May 24-29; Robertsdale, Ala. (1st), May 31—June 5

POWELL, FRANK: Bicknell, Ind. (1st), May 1-8

PRICE, JACK: Greenbrier, Ark. (Pleasant Hill), May 3-8; Bushnell, Ill., May 24-29

QUALLS, PAUL M.: Nelsonville, Ohio (1st Wes.), May 2-8; Painesville, Ohio, May 10-15; Covington, Ky. (1st), May 24-29

RAKER, W. C.: Galesburg, Ill. (Faith), May 3-8; Mattoon, Wis., May 10-15; Minong, Wis., May 17-22; International Falls, Minn., May 24-29

RAYCROFT, R. N.: Sault Ste. Marie, Ont. (1st), May 3-8; Oil City, Pa., May 17-22

RICHARDS, LARRY & PHYLLIS: Anderson, Ind. (Goodwin Mem.), May 10-15; Louisville, Ky. (1st), May 20-22

RIDEN, KENNETH: College Corner, Ohio, May 10-15

ROACH, DOUGLAS: Houston, Tex. (Oakwood), Apr. 26—May 1

ROBERTSON, JAMES H.: Dallas, Tex. (Valwood Pkwy.), May 22

ROBISON, ROBERT W.: Gassaway, W.Va. (Un. Meth.), Apr. 16—May 1

RODGERS, CLYDE B.: Lowell, Mich., May 11-22

SANDERS, E. H.: South Gate, Calif. (1st), May 3-8; Chelsea, Okla., May 24-29

SCHOONOVER, MODIE: Battle Creek, Mich. (1st), May 10-15; Dolton, Ill., May 17-22; Hudson, Ind., May 23-29

SEXTON, GARNETT & DOC: Westland, Mich. (Elmwood), May 8-15

SHARP, CHARLES R.: East Peoria, Ill., May 3-8; State Line, Ind., May 10-15

SHEA, A. J.: St. Paris, Ohio, May 10-15

SHOMO, PHIL: Decatur, Ind. (1st), Apr. 26—May 1; Wabash, Ind. (1st), May 5-8; Orland, Ind., May 13-15; Kendallville, Ind. (Ch. of God, Anderson), May 22; Reserved, May 29

SHUMAKE, C. E.: Piqua, Ohio (Bradford), May 23-29

SIPE EVANGELISTIC TEAM: Kinsley, Kans., May 3-8; Pratt, Kans., May 14-15

SLACK, DOUGLAS: Brazil, Ind., May 8-11

SMITH, CHARLES HASTINGS: Dallas, Tex. (North), May 1; Hot Springs, Ark. (1st), May 3-8; St. Joseph, Mo. (1st), May 11-15; Kansas City, Mo. (Dundee Hills), May 18-22; Colorado Springs, Colo. (Eastborough), May 24-29

SMITH, FLOYD P.: Grass Valley, Calif. (1st), May 20-22; Hemet, Calif. (1st), May 24-29

SMITH, OTTIS E.: Providence, R.I. (1st), May 3-8; Elmira, N.Y. (1st), May 10-15; Freeport, N.Y. (Community), May 17-22; Brentwood, L.I., N.Y., May 24-29; Flint, Mich. (North), May 31—June 5

SNELL, DALE E.: Manzanola, Colo., May 1-8

SNOW, DONALD E.: Cincinnati, Ohio (Calvary), May 3-8; Anderson, Ind. (Goodwin Mem.), May 10-15; Niles, Mich., May 17-22; Lenoir City, Tenn., May 24-29

SPARKS, ASA H.: Williston, Tenn. (Calvary), May 3-8; Joelton, Tenn., May 10-15

SPRAGUE, VERNON: Ridgeville, Ind., May 3-8; Follansbee, W.Va., May 17-22; Tiltonsville, Ohio, May 24-29

SPROWLS, EARL L.: Falmouth, Mich. (1st), May 18-29; Pottsville, Mich. (1st), May 31—June 5

STAFFORD, DANIEL: Syracuse, N.Y. (Pilgrim), May 5-15; Lock Haven, Pa. (Bible Mission), May 16-22; Martinsburg, W.Va., May 23-29

STEGALL, DAVID: Lawton, Okla. (1st), May 3-8; Claremore, Okla., May 10-15

STEWART, PAUL J.: Webster, Tex. (Nasa), May 10-15

STONE, GOSPEL SINGING: Florence, Colo., May 3-8

STRICKLAND, RICHARD L.: Parkersburg, W.Va. (1st), May 3-8; Springfield, Ohio (High St.), May 10-15; South Charleston, W.Va. (1st), May 17-22; Covington, Ky. (1st), May 24-29; Tullahoma, Tenn. (Westside), May 31—June 5

STUBBS, LLOYD A.: Cincinnati, Ohio (Elmwood—Wes.), May 5-15; Grann, Ky., May 16-29

SWANSON, ROBERT L.: Indianapolis, Ind. (Nora), May 3-8; Youngstown, Ohio (Boardman), May 10-15; Mercer, Pa., May 17-22; South Lebanon, Ohio, May 24-29; Kewanee, Ill., May 31—June 5

THOMAS, J. MELTON: Garland, Tex. (1st), May 3-8; Davenport, Okla., May 10-15; Roanoke, Va. (1st), May 17-22; Maryville, Tenn. (1st), May 24-29; Bellevue, Ohio, May 31—June 5

THORNTON, RON & BONNIE: Paragould, Ark. (Woodland Hills), May 3-8; Festus, Mo., May 17-22; Searcy, Ark. (Pickens Chapel), May 24-29

THORNTON, WALLACE O.: Nancy, Ky. (Delmer), May 2-8; Harrison, Ohio, May 11-15

TRIPP, HOWARD: Pauls Valley, Okla., May 3-8; Port Arthur, Tex. (Grace), May 10-15; Orange, Tex. (1st), May 17-22; Indianapolis, Ind. (University Heights), May 27-29

TUCKER, BILL & JEANETTE: Charleston, S.C. (St. Andrews), May 3-8; Kannapolis, N.C. (Westside), May 10-15; Newport News, Va., May 17-22; West Columbia, S.C. (Central), May 24-29

TURNOCK, JOHN JAMES: Oklahoma City, Okla. (Oakcliff), Apr. 25—May 1; Richmond, Calif. (1st), May 3-8; Vallejo, Calif. (1st), May 11-15; San Fernando, Calif. (1st), May 17-22

VARIAN, WILLIAM E.: Lombard, Ill. (1st), May 3-8; New Philadelphia, Ohio (1st), May 10-15; Columbus, Ind. (1st), May 17-22; Pontiac, Ill. (1st), May 24-29; St. Albans, W.Va. (1st), May 31—June 5

WARD, LLOYD: Hutchinson, Kans. (Peniel), May 3-8; Russellville, Ark. (1st), May 10-15; Cabot, Ark. (Russell Chapel), May 17-29

WELCH, JONATHAN & ILONA: Reserved, May 2-8; West Lake, Ohio (Parkside), May 10-15; Indianapolis, Ind. (Ray St.), May 17-22

WELCH, W. B.: Mt. Juliet, Tenn., May 1-8; Decherd, Tenn. (Warrens Chapel), May 10-15; Spartanburg, S.C. (Sharon), May 22-29; Chattanooga, Tenn. (Lookout Valley), May 31—June 5

WEST, EDNA M.: Sunbury, Pa. (Wes.), May 13-22; Topeka, Kans. (Highland Pk.), May 24-29

WILLIAMS, LAWRENCE: Jonesboro, Ark., May 16-22

WISE, DAVE: Canton, Ill. (1st), May 3-8; Cincinnati, Ohio (Lockland), May 15-20

WISEHART, LENNY & JOY: Reserved, May 2-8; Fremont, Calif. (concert), May 10; Bakersfield, Calif. (1st), May 11; Visalia, Calif. (1st), May 15-22; Ontario, Calif., May 24-29; Ivanhoe, Calif., May 31—June 5

WRIGHT, EARL GUY: Newell, W.Va. (Congo), May 3-8; New Galilee, Pa., May 10-15; Parsons, W.Va., May 17-22; Allison, Pa., May 24-29; Waverly, Tenn. (Elmore), May 31—June 5

WYLLIE, CHARLES: Princeton, W.Va. (1st), May 3-8; Felicity, Ohio (1st), May 10-15; Robinson, Ill. (1st), May 17-22; Mt. Sterling, Ill. (1st), May 24-29; Flint, Mich. (West), May 31—June 5

WYRICK, DENNIS E.: Richmond, Ky. (1st), May 3-8; Oak Hill, W.Va. (1st), May 10-15; Sumter, S.C. (1st), May 17-22; Crystal Lake, Ill. (1st), May 24-29

YATES, BEN J.: Waltersburg, Pa., May 24-29

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published monthly in the *Preacher's Magazine*.

NEWS OF REVIVAL

The Springhill, La., First Church recently had a revival with Evangelist Ralph Tucker. Pastor Leroy Lawler reports a record revival attendance of 70 people on Friday night, with 15 seekers at the altar. "The Holy Spirit came in a wonderful and powerful way!" □

Pastor Jesse L. Buchanan reports the Seminole First Church of Largo, Fla., recently experienced an outstanding revival under the preaching of Rev. Lawrence Walker, of New Philadelphia, Ohio. On Sunday morning, 40 seekers lined the altar for spiritual help. □

Monroe, La., First Church recently experienced revival with Rev. and Mrs. Curtis B. Cox. Pastor Robert Chason reports: "There were 25 seekers during the services. Backsliders were reclaimed, sinners were converted, believers were sanctified, and the church was revived." □

church schools

By Melton Wienecke

HAPPENINGS

TWENTY-FIVE SUCCESSFUL SUNDAY SCHOOLS HONORED

In the parable of the great supper in Luke 14, Jesus provided the guidance for Sunday school growth. Through the Sunday school, laymen take responsibility to "go into the highways and hedges" to locate people and bring them in until God's house is full.

The following are the 25 churches in three different categories that have been most successful in building large Sunday schools. The first are those with the largest Sunday schools "under the roof" on Sunday. The second group are those reaching the largest group "at another time or place" than the regular Sunday school.

The third listing is a combination of the first two, which represents total Sunday school attendance and enrollment.

We salute all of this effort to carry out the Great Commission (Matthew 28:19-20). □

25 LARGEST IN SUNDAY SCHOOL ENROLLMENT

Bethany, Okla., First	2,488
Denver First	2,431
Midway City, Calif.	2,268
Bethany, Okla., Jernigan Memorial	1,987
Pasadena, Calif., First	1,789
Portage, Ind., First	1,782
Nampa, Ida., First	1,694
Arlington, Va., Calvary	1,633
Long Beach, Calif., First	1,632
Brooklyn Miller Memorial	1,613
Calgary, Alta., Canada, First	1,604
Xenia, Ohio	1,539
Nashville First	1,536
Canton, Ohio, First	1,466
Indianapolis West Side	1,358
Olathe, Kans., College	1,304
Wichita, Kans., First	1,300
Colorado Springs First	1,296
Sterling, Ill.	1,238
Bradenton, Fla., First	1,228
Salem, Ore., First	1,224
Ashland, Ky., First	1,215
Kankakee, Ill., College	1,191
Battle Creek, Mich., Pennfield	1,154
Lansing, Mich., South	1,153

25 LARGEST IN OUTREACH ENROLLMENT

Brooklyn Beulah	1,142
Long Beach, Calif., First	878
St. Louis Ferguson	509
Jersey City, N.J.	303
Midway City, Calif.	300
Parkersburg, W.Va., First	300
Pasadena, Calif., Bresee	294
Crescent Avenue, Calif.	280
Memphis, Tenn., Park Avenue	280
Albany, Ore.	277
Brooklyn, Miller Memorial	270
Norwalk, Calif.	266
Wooster, Ill.	240
Punta Gorda, Fla.	238
Augusta, Ga., First	230
Charleston, W.Va., Northside	230
Huntington Park, Calif.	225
Clifton, N.Y.	213
Farmdale, Ky.	201
Gap Mills, W.Va.	200
Huntington, W.Va., First	200
Nashville First	200
Van Nuys, Calif.	198
Hot Springs, Ark., First	190
San Bernardino, Calif., First	190

25 LARGEST IN TOTAL ENROLLMENT

Long Beach, Calif., First	2,580
Bethany, Okla., First	2,575
Midway City, Calif.	2,568
Denver First	2,484
Bethany, Okla., Jernigan Memorial	2,066
Brooklyn Miller Memorial	1,913
Portage, Ind., First	1,868
Nampa, Ida., First	1,857
Pasadena, Calif., First	1,789
Nashville First	1,736
Xenia, Ohio	1,703
Arlington, Va., Calvary	1,685
St. Louis Ferguson	1,671
Calgary, Alta., Canada, First	1,655
Brooklyn Beulah	1,616
Canton, Ohio, First	1,600
Indianapolis West Side	1,589
Salem, Ore., First	1,423
Wichita, Kans., First	1,420
Colorado Springs First	1,401
Olathe, Kans., College	1,354
Ashland, Ky., First	1,281
Sterling, Ill.	1,268
Battle Creek, Mich., Pennfield	1,267
Bradenton, Fla., First	1,261

25 LARGEST IN AVERAGE SUNDAY SCHOOL ATTENDANCE

Denver First	1,825
Bethany, Okla., First	1,677
Pasadena, Calif., First	1,130
Long Beach, Calif., First	1,119
Arlington, Va., Calvary	916
Nampa, Ida., First	916
Midway City, Calif.	802
Nashville First	787
Wichita, Kans., First	761
Salem, Ore., First	745
Portage, Ind., First	698
Battle Creek, Mich., Pennfield	678
Olathe, Kans., College	673
Kankakee, Ill., College	660
Nampa, Ida., College	642
Colorado Springs First	640
Seymour, Ind., First	621
Bradenton, Fla., First	598
Indianapolis West Side	571
Portland, Ore., First	567
Ashland, Ky., First	550
Xenia, Ohio	547
Mount Vernon, Ohio, First	546
San Diego University Avenue	540
Bloomington, Calif.	532

25 LARGEST IN OUTREACH ATTENDANCE

Long Beach, Calif., First	401
Brooklyn Beulah	382
Parkersburg, W.Va., First	330
St. Louis Ferguson	284
Buena Park, Calif., Crescent Avenue	261
Jersey City, N.J.	259
Charleston, W.Va., Northside	250
Wooster, Ill.	228
Albany, Ore.	217
Cedar Rapids, Ia., First	202
Augusta, Ga., First	194
Huntington Park, Calif.	190
Memphis, Tenn., Park Avenue	181
Nashville First	172
Salisbury, Md.	166
Van Nuys, Calif.	157
Gap Mills, W.Va.	156
South Charleston, W.Va., First	150
Henderson, Ky.	145
Clifton, N.Y.	143
Brooklyn Miller Memorial	140
Midway City, Calif.	137
Norwalk, Calif.	135
York, Neb.	135
Huntington, W.Va., First	131
Indianapolis West Side	131
Poplar Bluff, Mo.	131

25 LARGEST IN TOTAL ATTENDANCE

Denver First	1,825
Bethany, Okla., First	1,677
Long Beach, Calif., First	1,520
Pasadena, Calif., First	1,130
Nampa, Ida., First	1,005
Nashville First	959
Midway City, Calif.	939
Arlington, Va., Calvary	938
Salem, Ore., First	849
Wichita, Kans., First	802
Battle Creek, Mich., Pennfield	751
Olathe, Kans., College	745
St. Louis Ferguson	733
Nampa, Ida., College	724
Parkersburg, W.Va., First	724
Indianapolis West Side	702
Portage, Ind., First	698
Brooklyn Beulah	691
Kankakee, Ill., College	660
Colorado Springs First	640
Xenia, Ohio	639
Seymour, Ind., First	621
Canton, Ohio, First	608
Bradenton, Fla., First	598
Ashland, Ky., First	593

TEACHING/LEARNING CLINIC ON OREGON PACIFIC DISTRICT EXCEEDS EXPECTATIONS

A Teaching/Learning Clinic was held in the Eugene, Ore., First Church, March 4-5, at the invitation of District Church School Board Chairman Everett Baker. Attendance, anticipated at around 250, exceeded 550.

In-depth workshops were conducted for four age-groups by a team from headquarters: Evelyn Beals, preschool; Donna Fillmore, middler; Jim Boardman, youth; John Nielson, adult. Five hours were spent with each team member.

Bill Young, convention coordinator, conducted a Caravan session and a session with pastors and superintendents to explain the new board of Christian life. Rev. Don Hughes, Pasadena, Calif., represented the Nazarene Publishing House with a book stand and held a session with the pastors on administration. □



Students of Cass County Area Vocational Technical School who prepared this beautiful bus are (l. to r.) Warren Disney, first year; Ronnie Moore, second year; Perry Shelton, first year; and Lee Joy, first year.

AUTO BODY STUDENTS PREPARE CHURCH BUS FOR NAZARENES

Auto body students at Cass County AVTS reconstructed and prepared a church bus for the Harrisonville, Mo., church. Mr. Keefer, auto body instructor, supervised the project.

Twelve students gained experience in sanding and preparation, and the Nazarenes gained a white bus, trimmed in brown, gold, and orange. Pastor Larry Pruitt said, "It is the best-looking church bus I have ever seen, and the church is extremely proud of it."

Dr. Kenneth Cobb, director of the vocational-technical school, took care of mechanical needs of the bus and supervised maintenance. □



Goldendale, Wash., church. Jodi Greenfield receives the Esther Carson Winans award from Mrs. Peggy Cuff (l.) and Ruth Snarr (r.), directors of the Caravan program.



Holt, Mich., church. Pastor John Gardner and Caravan Director Lloyd Thomas presented the Winans award to (top) Tina Carpenter, (center, l. to r.) Jill Swanson, Krystal Dexter, and Becky Gardner. The Bresee award was presented to (bottom) Harlow Rudd.

AWARDS PRESENTATIONS HIGHLIGHT YEAR FOR CARAVANERS

Presentation of the Bresee or Winans awards is one of the highlights in local Caravans. Boys and girls earning this award have been committed to a three-year program working in the areas of mental, social, physical, and spiritual. □

KANSAS CHURCH SCHOOLS CONVENTION HOSTS HEADQUARTERS TLC TEAM

A Teaching/Learning Clinic (TLC) team recently conducted age-level workshops at the District Church Schools Convention in Hutchinson, Kans., Bethany Church. Team members representing the different age levels were: Gene Van Note, adult; Roy Lynn, youth; Elizabeth Jones, children; Ethel Bailey, early childhood; and Dr. K. S. Rice, who held sessions on administration.

Bill Young, convention coordinator, reports that it was a very successful time of equipping, and more than 350 persons were inspired through the workshops.

Arrangements for the convention were made by Rev. Jack Abbott, district church school board chairman, and Host Pastor Harold Davis of Bethany Church. □

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Don J. Gibson

Executive Secretary, Department of Evangelism

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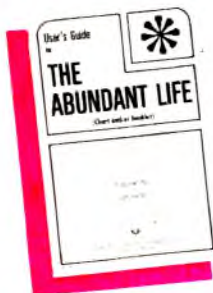
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DISTRICT ASSEMBLY INFORMATION

NORTHWEST—May 4-5. Walla Walla First Church, 717 East Alder St., Walla Walla, Wash. 99362. Host pastor: Milton Harrington. General superintendent: Dr. William M. Greathouse.

SAN ANTONIO—May 4-5. Temple First Church, 5000 S. 31st St., Box 284, Temple, Tex. 76501. Host pastor: Charles Stipe. General superintendent: Dr. Charles H. Strickland.

WEST TEXAS—May 4-5. Lubbock First Church, 4510 Ave. Q, Lubbock, Tex. 79412. Host pastor: Charles L. Kirby. General superintendent: Dr. V. H. Lewis.

MISSISSIPPI—May 5-6. Jackson First Church, Box 8061, Jackson, Miss. 39204. Host pastor: Jay C. Bybee. General superintendent: Dr. Orville W. Jenkins.

NEW YORK—May 6-7. Lakeland First Church, 52 Cooper Rd., Rte. 1, Box 694, Dover, N.J. 07801. Host pastor: James O. Conner. General superintendent: Dr. George Coulter.

ALABAMA—May 11-12. Gadsden Convention Hall, Gadsden, Ala. Host pastor: Denver B. Wood. General superintendent: Dr. Orville W. Jenkins.

PHILADELPHIA—May 11-12. Ephrata Church, 864 Dawn Ave., Ephrata, Pa. 17522. Host pastor: William D. Mowen. General superintendent: Dr. George Coulter.

ARIZONA—May 12-13. Biltmore Church, 5604 N. 24th St., Phoenix, Ariz. 85016. Host pastor: Crawford Vanderpool. General superintendent: Dr. Charles H. Strickland.

LOS ANGELES—May 13-14. Pasadena First Church, 2495 E. Mountain, Pasadena, Calif. 91104. Host pastor: Dr. Earl Lee. General superintendent: Dr. Eugene L. Stowe.

OREGON PACIFIC—May 13-14. Medford First Church, 1974 E. McAndrews Rd., Medford, Ore. 97501. Host pastor: Daniel Penn. General superintendent: Dr. William M. Greathouse.

CENTRAL FLORIDA—May 17-18. Florida Holiness Camp, 3335 S. Florida Ave., Lakeland, Fla. 33803. Host church: South Florida Heights. General superintendent: Dr. Orville W. Jenkins.

SOUTHERN CALIFORNIA—May 18-19. Raincross Square, 3443 Orange St., Riverside, Calif. 92501. Host pastor: Russell Human. General superintendent: Dr. Charles H. Strickland.

NEW MEXICO—May 19-20. Clovis First Church, 1800 Norris, Clovis, N.M. 88101. Host pastor:

Gerald Woods. General superintendent: Dr. Eugene L. Stowe.

NORTH FLORIDA—May 19-20. University Boulevard Church, 3930 University Blvd. S., Jacksonville, Fla. 32216. Host Pastor: R. E. Zollinhofer. General superintendent: Dr. V. H. Lewis.

BRITISH ISLES NORTH—May 23-24. Sharpe Memorial Church, Burgher Street, Parkhead, Glasgow, Scotland. Host pastor: John Packard. General superintendent: Dr. George Coulter.

SOUTHERN FLORIDA—May 25-26. Fort Lauderdale First Church, 2300 S.W. 15th Ave., Fort Lauderdale, Fla. 33315. Host pastor: William O. Blue. General superintendent: Dr. V. H. Lewis.

INTERMOUNTAIN—May 26-27. Boise First Church, 1200 N. Liberty Rd., Boise, Ida. 83704. Host pastor: Dr. Jarrell W. Garsee. General superintendent: Dr. William M. Greathouse.

EASTERN LATIN AMERICAN—May 27-28. Newark Church, 185 Clifton Ave., Newark, N.J. 07104. Host pastor: Joaquin Torres. General superintendent: Dr. Orville W. Jenkins.

BRITISH ISLES SOUTH—May 28-30. Salford Church, Gt. Clowes St., Salford, England. Host pastor: William Rolland. General superintendent: Dr. George Coulter.

5th BIENNIAL WRITERS' CONFERENCE

AUGUST 8-10, 1977

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MOVING MINISTERS

LAWRENCE ALEXANDER from Sulphur Springs, Tex., to Glenwood, Ark.

GALE ASHBY to Mooresville, Ind.

DAVE BOSTICK from student, Bethany Nazarene College, to Erick, Okla.

CHARLES BOWERS from evangelism to Cache (Okla.) Amos Komah Memorial

VICTOR BUFFEY from Fort Smith, Northwest Territories, Canada, to Dawson Creek, British Columbia, Canada

GARY L. CABLE from Nazarene Theological Seminary, Kansas City, Mo., to Washington (Ill.) Sunnyland

W. E. CHANDLER from Dallas (Tex.) Woodland Park to Sulphur Springs, Tex.

SAMUEL CHIANG from Kahului, Maui, Hawaii, to Honolulu (Hawaii) Kaimuki

VERLIN CHIPP from Indianapolis Central to Indianapolis Northside

EARL A. COOPRIDER to Hollywood, Fla.

RICHARD DAGES from Bethlehem, Miss., to Denison, Tex.

JOHN DeCAMP from New Hampshire, Ohio, to Wauseon, Ohio

TALBOTT S. DENNY from Tampa (Fla.) Westside to Apopka (Fla.) Calvary

MERRILL DEWEY from Seminole (Fla.) Lake Seminole to Lake Wales, Fla.

MORTON DIBBLE from Kingston, Ohio, to Woodstown, N.J.

RONALD ESTES from Colfax, La., to Stonington, Ill.

LESTER A. FAHRINGER from Quincy (Ky.) Kentucky Heights to Morehead, Ky.

CHARLES FERGUSON from Stonewall, Okla., to Sayre, Okla.

DICK R. FERGUSON to Duncan (Okla.) First

VEARL A. FISHER from Fairfield, Calif., to Reno, Nev.

MICHAEL GENTRY from Okemah, Okla., to Republic, Mo.

ARCHIE GEORGE from Jersey Shore, Pa., to Erma, N.J.

JOHN D. HUNDLEY from Indianapolis Northside to Indianapolis Fall Creek

KENNETH KEIM from Woodstown, N.J., to Jersey Shore, Pa.

JAMES A. KNEAR to Seminole (Fla.) Lake Seminole

MICHAEL LYNCH from Lawrenceburg (Ind.) Ludlow Hill to Indianapolis Mars Hill

A. MILTON MARSH from Belleville (Ill.) Emmanuel to Rensselaer, Ind.

JOHN D. MONROE, JR. from Coolidge, Ariz., to Mustang, Okla.

KEITH MOWEN to Renovo, Pa.

J. CALVIN MULDER to Spring Hill, Fla.
 CHARLES NEVILLE to Meridian (Miss.) Oakland Heights
 BILL OXNER from Mattoon, Ill., to Norman (Okla.) First
 RON PELTON from associate, Kankakee (Ill.) College, to Orlando (Fla.) Pine Hills
 JOHN RUZICH from Pittsfield, Ill., to Mattoon (Ill.) First
 ROBERT D. SAY from evangelism to associate, Orlando (Fla.) Lockhart
 WILLIS SCOTT from Brandon, Fla., to missionary, Bundaberg, Queensland, Australia
 PAUL W. SEMORE from evangelism to Mansfield, Ill.
 GRAFTON SMITH from Jackson (Miss.) Grace to Jacksonville, Ark.
 C. WOODROW SNIDER to Port Richey (Fla.) Bayonet Point
 HERBERT STEELE to Sacramento Arden
 JACK F. SWARTZ from Muncie (Ind.) Mayfield to associate, Highland, Mich.
 JAMES THARP from Albuquerque (N.M.) First to Seattle (Wash.) First
 MERRILL S. WILLIAMS from New Iberia, La., to Texarkana (Tex.) North
 RICHARD WOMACK to Oklahoma City Portland Ave

MOVING MISSIONARIES

REV. AND MRS. ARMAND DOLL, Mozambique and Mines, furlough address: c/o Department of World Mission, 6401 The Paseo, Kansas City, Mo. 64131.
 MISS MARY MEIGHAN, Rep. of S. Africa North, furlough address: 1325 N.E. 135th St., N. Miami, Fla. 33161.
 MR. AND MRS. BEN MOORE, Papua New Guinea, furlough address: 423 Holly, Nampa, Ida. 83651.

ANNOUNCEMENT

Brandon, Manitoba, Canada, church will celebrate its fortieth anniversary on May 22, 1977. Rev. William Bahan, Canada Atlantic district superintendent, will be the featured speaker. All former pastors, members, and friends are invited to attend or send greetings. For further information, contact Joe Madiil, 411 9th St., Brandon, Manitoba, Canada R7A 4A9.

RECOMMENDATIONS

REV. LEONARD O. RIST, pastor of Akron Trinity Church, is entering the evangelistic field, September 1, 1977. His mailing address will be: 3544 Brookgrove Dr., Grove City, Ohio 43123. Until September his address is: 3232 Sherbrook Dr., Uniontown, Ohio 44685. Rev. Rist is an ordained elder on the Akron District. He is a strong biblical preacher and an excellent soul winner.—Floyd O. Flemming, Akron district superintendent.

I highly recommend REV. WILLIAM H. CAMPBELL as an evangelist. He is a strong holiness preacher and personal soul winner. He has been in full-time pastoral work and will be entering the field of full-time evangelism on June 1, 1977. I commend him to our pastors and our people. Contact him at: 1912 Osage Circle, Olathe, Kans. 66061.—Jerald R. Locke, Northwest Oklahoma district superintendent.

It is my privilege to recommend to our pastors and people REV. L. THURL MANN, who is leaving a successful pastoral ministry to enter the field of full-time evangelism. He is a strong holiness preacher and personal soul winner. Contact him at P.O. Box 82, Bethany, Okla. 73008.—Jerald R. Locke, Northwest Oklahoma district superintendent.

I recommend REV. DONALD SCARLETT who is entering the field of full-time evangelism immediately. His present address is 1806 N. Auburn St., Speedway, Ind. 46224, and his phone number is 317-244-8267.—John F. Hay, Indianapolis district superintendent.

VITAL STATISTICS

MELZA BROWN, VETERAN PASTOR, DIES

Dr. Melza Brown, 83, died of cancer in Boise, Ida., March 19. He had been retired several years.

He had pastored the following churches: Fairbury, Neb.; Glendale, Ariz.; Alhambra, Calif.; Denver First; Springfield, Ill.; First; Nampa, Ida.; First; Little Rock, Ark.; First; Colorado Springs First; Bishop, Calif.; and Boise, Ida., Euclid Avenue. He also served as superintendent of the Hawaii District.

Funeral services were Tuesday, March 22, in Boise, Ida., First Church. Dr. Jarrell Garsee, pastor, officiated.

He is survived by his wife, Phyllis (Hartley); three sons, Dr. Shelburne, president of Point Loma College, San Diego; Willis, Denver; and Dr. Harold, Boise, Ida.; and two daughters.



Mrs. Lois Lindbloom and Ruth.

Memorial gifts to needy ministerial students of Northwest Nazarene College are suggested.

DEATHS

REV. CLON C. BROWN, evangelist, 74, died March 10 in High Point, N.C. Services were at First Church, which he started, and were conducted by Revs. W. H. Benson, Tracy Knapp, and Ken Hemrick. He is survived by his wife, Pearl; three daughters, Lorene, Laverne, and Delores; three sons, Odell, Willard, and Clon, Jr.; six grandchildren; and three sisters.

MAMIE BELL CARWILE, 79, died March 7 in Louisville, Ky. Services were conducted in Brandenburg, Ky., by Rev. M. C. Hash, assisted by Rev. Keith. Survivors are her daughter, Mrs. Joseph Cunningham; two sons, Virgil and James; one grandson; one sister; and one brother.

VINCENT E. HAYES, 65, died March 8 at Louisville, Ky. Services were conducted by his

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- How could it give your favorite possessions to those you knew would value them most?
- How could it choose the guardian you would have chosen for your children?
- How could it save on probate costs, taxes and fees when you'd made no provision for these benefits?
- How could it bequeath anything to your church, college or mission board when it didn't know you cared?

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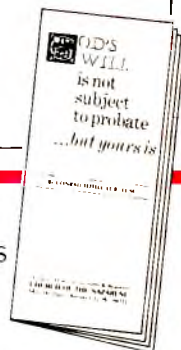
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brother-in-law, Rev. M. C. Hash; Rev. Don Boesel; and Dr. D. D. Lewis. Survivors include his wife, Vera; two sons, Warren and Donald; four grandsons; one sister; and one brother.

MRS. RUTH A. HERRALD, 55, of Welch, W. Va., died March 9 at the Charleston Hospital. Funeral services were conducted by Dr. M. E. Clay. Surviving her are her husband, Rev. John W., Jr.; one daughter, Kathy, a student at MVNC; and one sister.

MRS. ANNIE JOHNSON, 80, died Feb. 2 in Memphis, Tenn. Services were conducted by her pastor, Rev. Don Ballard, in Wynne, Ark. She is survived by a son and daughter; one brother; one sister; four grandchildren; and four great-grandchildren.

DR. W. PIERRET, 98, died March 31 in Upland, Calif. He was the father of Mrs. B. Edgar (Kathryn) Johnson. A memorial service was held in the Upland Church, Apr. 3. He is survived by his wife, Grace; two daughters: Mrs. Kathryn Johnson of Kansas City and Mrs. Dorothy Rockel of Glendale, Calif.; two granddaughters; and one great-grandson.

MRS. E. D. (WINNIEFRED) SIMPSON, of Bethany, Okla., died Feb. 4. Funeral services were at Bethany First Church Feb. 7, and were conducted by Dr. Ponder Gilliland, pastor; Dr. Roy H. Cantrell, president emeritus of Bethany Nazarene College; Rev. Sam Stearman, associate pastor; and Dr. Jerald R. Locke, superintendent of the Northwest Oklahoma District. Mrs. Simpson is survived by her husband, Dr. E. D. Simpson, who pastored in Oklahoma and Texas and served as superintendent of the Alabama District (1941-47) and the Missouri District (1947-67). Other survivors include a daughter, Mrs. Jack Ferrell; one grandson; one great-granddaughter; two sisters; and a brother.

MRS. DALE (MARIE) WOOD, 60, died Jan. 22 in Point Pleasant, W. Va. The funeral was conducted by Rev. Ray Whiteman and Rev. Paul Darulla. She is survived by her husband, Dale; one daughter, Mrs. George (Betty) Roach; her mother; two sisters; and three brothers.

BIRTHS

to FRED AND MARILYN BECKWITH, Derry, N.H., a girl, Heather Denise, Oct. 21

to RICHARD AND CAROLYN (WALKER) BOWDEN, Nampa, Ida., a boy, Jeremy Ryan, Feb. 28

to DWIGHT AND DAWN (SWANSON) CARLSON, Loveland, Colo., a boy, Kevin Dwight, Feb. 13

to CHRIST E. AND RAMONA (JACKSON) FOSBACK, Kansas City, Mo., a girl, Leah Raylene, Jan. 2

to GARY AND BEVERLY (HARRISON) HENDERSON, Stratton, Neb., a boy, James Theodore, Feb. 24

to CURTIS AND VINICA (SAVILLE) HOWER-

"Showers of Blessing"

PROGRAM SCHEDULE

May 8
"Our Homemakers—
An Endangered Species"
by Dr. Paul Cunningham

May 15
"The Family in Crisis"
by Dr. Paul Cunningham

NEWS OF RELIGION

SENATOR ASKS BILL TO OBSERVE ANNUAL "NATIONAL FAMILY WEEK." Pointing to President Carter's expression of concern for the quality of family life, Sen. Quentin Burdick (D-N.D.) has introduced legislation that would establish an annual observance of "National Family Week."

"The purpose of this resolution is simple," he told his colleagues. "It sets aside a specific time each year to recognize the importance of the family in American life and the fundamental role it has played in forming the values upon which the nation is founded."

Noting that "many people are skeptical about a proliferation of official holidays," he said it is "important to remember that National Family Week is not commercial or promotional. Its purpose is not to encourage sales or promote festivities."

"It is simply a way of encouraging people to pause for a moment and reflect, each in his own way, about the role families have played in our lives and in the course of our nation," said the senator, a member of the United Church of Christ.

The resolution would authorize the president to issue annually a proclamation designating that week in November which includes Thanksgiving as National Family Week. That week was chosen, the lawmaker said, because it is a period when families traditionally gather together. □

SEED LIBRARIES SET FOR AMERICAN INDIAN CHURCHES. Corrie ten Boom has donated 4,000 copies of her books to seed libraries sponsored by Bookmates International, which is headquartered in Orange, Calif. Most of the present grant of books is destined for American Indian churches that do not now have libraries.

Distribution will be through such agencies as CHIEF—Christian Hope Indian Eskimo Fellowship. Tom Claus, a Mohawk evangelist-singer, is president of the organization. □

WOMAN SAYS "PRAYER CHAIN" HELPED DEFEAT E.R.A. IN N.C. A group of women that "lobbied by prayer" has claimed credit for the rejection of the Equal Rights Amendment by the North Carolina Senate.

Mrs. Norman Swanson, who lives in Raleigh's Cary suburban section, said, "Our prayer chain did it. We had women praying all night and all day, women from all walks of life. We asked God that if this thing was not in His plan that He would see that it was defeated."

She said she was convinced that a prayer marathon starting at midnight, Monday, March 14, the eve of the Senate action on E.R.A., and running through Tuesday, tipped the balance in the 26 to 24 vote against ratification of the amendment to the U.S. Constitution, an issue on which many religious and church groups in the state were divided. □

U.S. COURT RULES FCC CANNOT BAN OBSCENE LANGUAGE FROM RADIO, TV. The Federal Communications Commission (FCC) is not empowered to ban obscene language from radio and television, even in those hours when children would be listening or watching, according to a ruling by the U.S. Court of Appeals.

The court reversed a 1976 FCC ruling against radio station WBAI in New York which broadcast a record by comedian George Carlin containing some obscene words. In its ruling against the station, the FCC said the record was broadcast in the afternoon when children were likely to be listening. It said the ruling might have been different if the record had been played late at night. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ I read in a pamphlet printed by the Seventh Day Adventists that "the keeping of Sunday by the Protestants is a homage they pay to the Catholic church in spite of themselves." The pamphlet also states that the Catholic church initiated the change from Saturday worship to Sunday.

I have read that the disciples met on the first day of the week after Christ arose from the dead. Does this mean that they worshipped on the first day, too?

Why do we Nazarenes keep Sunday instead of Saturday? And what are our scriptural grounds for this?

The Roman Catholic church does claim to have changed the day of worship, but the claim is false. The first person to make the claim was Alcuin, who died in A.D. 804. But the truth is that Christians have been meeting and worshipping on the first day of the week from New Testament times to the present. True, some of the first Christians, who were Jews, went also to Jewish services on the seventh day. The radical break between synagogue and church which soon occurred, however, ended that.

The Reformers stoutly rejected Alcuin's claim and believed that Sunday worship was authorized by Scripture and validated by tradition (see, e.g., Acts 20:7; 1 Corinthians 16:2; Revelation 1:10). The Adventists credit the claim and regard Sunday worship as "the mark of the beast." Interestingly,

they hotly dispute and deny other claims of Roman Catholicism, but accept this one!

We not only have biblical and historical grounds for Sunday worship, we have choice existential grounds, too. The Lord meets with us. His presence is real, His Word goes forth with power, sinners are converted, and the church is edified. Who can honestly believe that the Lord would thus bless the worship of people who were beast-marked?

Holy Scripture and common sense are enough to keep us unshaken by the claims and charges of those who oppose worship on Sunday.

Worship on *any* day, offered to God in spirit and truth, offered in the name of Jesus Christ as Lord and Saviour, is a good thing! □

■ A friend made the statement that Satan could not read our thoughts, and unless we spoke audibly, he would not know what we were thinking. He does not know the purposes and intents of our hearts unless they are spoken. Would you let me know your opinion on this matter?

How much access Satan has to our thoughts I don't know. We can easily underestimate him or overestimate him.

I do know that some persons become adept at reading other people's minds, and Satan is probably as smart as we are. My wife often knows what I am thinking without my saying a word. It's downright scary at times. But then, she and I have been in close communion for 35 years. I have tried not to be in communion with the devil, so Doris may know me better than he does. She certainly treats me better!

Satan is too often credited with attributes belonging only to God. What the Bible says about him indi-

cates great strength and cunning, but it also makes it clear that he is limited. He is subject to God's sovereignty. As Martin Luther put it, "He is God's devil."

One thing is certain; God reads our thoughts before they become speech and even when they remain unspoken (John 2:25; Romans 2:15-16; Hebrews 4:12-13). A good daily prayer for us all is Psalm 19:14. If our words and thoughts are acceptable to God, it really does not matter if they are accessible to Satan.

If Satan knows what I am thinking about him, he isn't complimented or flattered by his knowledge! □

TON, Olathe, Kans., a girl, Kelly Deann, March 15

to JERRY D. AND REBECCA (CHANNELS) KING, Hammondsville, Ohio, a boy, Andrew Matthew, Nov. 14

to DAVID AND CAROL (BRANDENBURG) MYERS, Fostoria, Ohio, twins, Jason Allen and Jennifer Ann, Sept. 9

to GARY AND JEANNIE REISER, Virginia Beach, Va., a boy, Wesley Wayne, March 24

to REV. WESLEY AND COLLEEN SMITH, Marysville, Calif., a boy, Joshua Clinton, Feb. 11

to MICHAEL AND BETH (GREATHOUSE) SYKES, Nashville, a boy, Kevin James, Feb. 11

to SAMMY AND REBECCA (WIGHT) TURNER, Seale, Ala., a girl, Sarah Ruth, Jan. 2

to REV. DARRYLE AND SHARON (HANEY) VAUGHT, Southside, Tenn., a girl, Charity Ninette, Feb. 15

to KENNETH AND CAROLYN (WHITTINGTON) WADE, Fort Wayne, Ind., a boy, Kenneth William, Feb. 3

MARRIAGES

LESLIE CLAIRE DILLE and PAUL DAVID WHITE at El Paso, Tex., Apr. 8

ANNIVERSARIES

MR. AND MRS. MARVIN W. BOUNDS of Pasadena, Calif., celebrated their sixtieth wedding anniversary with a family dinner, March 27. The Bounds are members at the Pasadena Bresee Avenue Church. Their children are Mrs. Jim (Annebeth) Watson, Santa Rosa, Calif.; Wesley E., Huntington Beach, Calif.; Mrs. Robert (Ruth) Rickert, Glendora, Calif.; and Herb M., Hamilton, Mont. They have eight grandchildren and three great-grandchildren.

MR. AND MRS. EARL DOZIER celebrated their fiftieth wedding anniversary by renewal of their vows on Dec. 12 at the Rialto, Calif., church. Over 30 of their children, grandchildren, and great-grandchildren were present for the ceremony.

MR. AND MRS. ZEDDY ROBINETTE of Paso Robles, Calif., celebrated their fiftieth wedding anniversary Feb. 23 at the Atascadero, Calif., church, by reaffirming their wedding vows. Their attendants in the ceremony were their granddaughter, Mary Eleanor Emerich, age four, and Debby Eckdahl, age six, who were flower girls. Rev. Lon Eckdahl officiated at the golden wedding ceremony. Their daughter and son-in-law, Mr. and Mrs. John Emerich, were hosts for the reception in the church fellowship hall.

Friends and family gathered to honor MR. AND MRS. ELMER SPECK on their sixtieth wedding anniversary on Jan. 30 at the Davenport, Okla., church. Mr. Elmer H. Speck and Carrie Huddleston were married in 1917 at Rover, Mo. They have 6 children and 11 grandchildren.

MR. AND MRS. GEORGE WILLSON of McCune, Kans., celebrated 50 years of marriage on Apr. 3. Their children held an open house for them at the McCune church in the new fellowship room. The Willsons have been members for over 30 years. Mr. Willson was an employee of the Nazarene Publishing House for 10 years. Their children are Carl Willson, Wichita, Kans.; Don Willson and Joyce Horton of Shawnee, Kans.; and Maxine Allen of McCune, Kans.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. Orville W. Jenkins, Chairman; Charles H. Strickland, Vice-chairman; Eugene L. Stowe, Secretary; George Coulter; William M. Greathouse; V. H. Lewis.

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(L. to r.) are: Dr. Greathouse, Dr. Franco (interpreter), Rev. Howerton, Rev. Fernandez, and Rev. Eduards.

ARGENTINA DISTRICT ASSEMBLY

The 57th District Assembly convened in Buenos Aires February 17-18 with notes of victory and praise as Dr. William M. Greathouse presided. The theme, "Lifting Up Christ," was the keynote of the entire assembly. Dr. Greathouse challenged everyone with a stirring message from God's Word as he opened the assembly.

One of the first items of business was the election of a new district superintendent, since Rev. Alejandro Medina was unable to continue due to illness. Before the assembly business continued, everyone united in a prayer of faith, led by Dr. Acosta, for the healing of Rev. Medina.

Rev. Carlos Zoroastro was elected the new district superintendent on the second ballot in a spirit of unity. Mrs. Zoroastro was given a bouquet of flowers.

After this time of rejoicing, Dr. Greathouse announced the appointment of Rev. Elmer O. Nelson as district superintendent of the new Pioneer District of Argentina South. The Nelsons had formerly served for 20 years in Panama. The announcement of this appointment was followed by applause of approval by the assembly. Rev. and Mrs. Nelson then joined Rev. and Mrs. Zoroastro on the platform, at which time Mrs. Nelson also received flowers.

Testimonies were given by the new



Dr. Franco (interpreter) looks on as Dr. Greathouse congratulates newly elected District Superintendent and Mrs. Zoroastro.



(L. to r.) are: Rev. and Mrs. Zoroastro, superintendent of Argentina Central District; Rev. and Mrs. Nelson, superintendent of Argentina South District.

leaders and their wives as a spirit of victory and unanimity prevailed. Dr. Greathouse then commissioned the two couples as they laid hands on an open Bible in a prayer of challenge and admonition.

In the final service of the assembly, there was an impressive and sacred ordination service. The ministry of Dr. Greathouse was deeply appreciated and joyfully received by the Argentine Nazarenes. □

—Elmer O. Nelson, reporter



Dr. Greathouse in the ordination service



Dr. Greathouse commissions the new district superintendents, Rev. Nelson and Rev. Zoroastro.

NAZARENE TV SPECIALS TO BE AIRED IN WEST INDIES

Two television specials are scheduled for broadcast in the Caribbean in May with a potential viewing audience of 250,000 people in 52,000 homes. This coverage extends from Puerto Rico and the Virgin Islands to Montserrat in the Leeward Islands.

"Let It Happen" will be seen on station PJF-TV (channel 3) in Saba; ZB-TV (channel 5) in the Virgin Islands; and PJD-TV (channel 7) in St. Maarten on Tuesday, May 10, at 8:30 p.m.

"My Little Corner of the World" will be seen on the same stations on Thursday, May 19, at the same hour. These three cable television stations are a part of Pan American Broadcasting Company's Caribbean network. □

COMMANDER PETERS SPEAKS AT PRAYER BREAKFAST IN JAPAN

The National Prayer Breakfast is sponsored annually by the U.S. Senate and House prayer groups. The purpose of the occasion is to bring together the leadership of the United States in recognition of the moral and spiritual values upon which our nation is founded. The Prayer Breakfast this year took place January 27.

In Iwakuni, Japan, at the Marine Corps Air Station, the main prayer-breakfast speaker was Comdr. Edna L. Peters, Nurse Corps, United States Navy, Senior Nurse of the Naval Regional Medical Center, Branch Hospital. Commander Peters has been with the United States Naval Service since 1959 and has served in naval hospitals throughout the United States and overseas.



Throughout her naval career, Commander Peters has been active in the religious activity of the Marine Corps and navy and is a believer in the positive benefits of a sponsored religious program. Commander Peters holds a master's degree in nursing service administration from the University of Maryland and received her initial training as a nurse at Children's Hospital, San Francisco.

Commander Peters has been a member of the Church of the Nazarene since 1953. She has been active in the various programs of the church in each duty station where the church has been located. Commander Peters is also the leader of the Officers' Christian Fellowship Bible Study at MCAS, Iwakuni, Japan. □

Why Doesn't Someone Tell Me?

THE LITTLE VOICE beside me was nearly drowned out by happy voices of young people as I felt a persistent tug on my sleeve. When I got my ear closer, I could hear the child say, "I wish you would tell me about God."

I was shocked at such a request, because we were on the church bus taking a noisy, laughing group of 23 youth roller skating. It was rather unusual for anyone to ask about God in such turmoil.

The eight-year-old had come with his older brothers and seemed to adopt me for the evening, even though I had never seen him before. His big blue eyes showed an unusual yearning when I answered, "Well, if you will come to Sunday school, you can learn about God there."

He was not satisfied. "But why doesn't someone tell me about God now?" he begged. "I can't go to Sunday school because I live with my grandmother. She doesn't wake me up in time to get ready, and Sunday is the day she washes my good clothes, but I wish I knew what God can do."

Suddenly I was jolted to my immediate responsibility. After all, the reason for

taking the group skating was with the hope of making new contacts and finding opportunities to win some. Why was I waiting?

I could hardly believe a child in our little city didn't really know anything about God. Talking into his ear, I explained that God could forgive his sins and erase all the bad things he had done. He listened intently as I told him that God had sent His Son, Jesus Christ, to die on the Cross for this purpose. I asked him if he would like to pray and invite Jesus to come into his heart.

He answered, "Yes, I would, but I don't know how to pray."

I simply said, "Say the words after me." When he had finished praying, he never asked any more about God. He seemed satisfied.

I don't think anyone else on the bus heard that little boy pray. I almost let that opportunity slip by since it seemed such an unsuitable atmosphere in which to lead someone to God.

Lord, help me never fail to hear those out in this noisy, troubled world who are saying, "Why doesn't someone tell me about God?" □

**"By All Means . . .
Save Some"**



Pictured are Elmer and Mary Schmelzenbach with the picture given to them by King Sobhuza II.

KING SOBHUZA II PAYS TRIBUTE TO SCHMELZENBACH FAMILY

The Schmelzenbach family was recently honored at the 65th anniversary of the opening of Swaziland's first mission school.

Rev. Dennis Schmelzenbach, working among the Coloured and Indian people of the Eastern Cape, was the guest of honor at the function presided over by King Sobhuza II.

The grandfather of Dennis, Rev. Harmon Schmelzenbach I, did mission work in Swaziland from 1908 until his death in 1929. He started the first school and today the Church of the Nazarene runs 46 schools in Swaziland, the country's only teachers' training college, a nurses' training college, and a Bible college. At these institutions there are more than 10,000 students.

King Sobhuza honored the Schmelzenbach family for their contribution. He presented a portrait of himself to be given to Rev. and Mrs. Elmer Schmelzenbach, the son of Harmon I, who spent 37 years in Africa as missionaries.

King Sobhuza said that others had come to Swaziland in the hope of becoming rich, but the Schmelzenbachs came to be poor so that one day the Swazis could be rich.

After the presentation, more than 1,000 Swazi guests gave Rev. Dennis Schmelzenbach the royal salute: "Bayete." □

SEMINARY OFFERING CLIMBS

Dr. Stephen Nease, president of Nazarene Theological Seminary, announced that as of April 5, a total of 2,908 churches had contributed \$107,830 to the annual Seminary Offering. This is about \$20,000 over last year's count for the same period and represents an increase of 134 participating churches to date.



BLANKET SPECIAL

Two thousand woolen blankets have been made available to us for Nazarene mission fields at a cost of \$5.00 per blanket.

This has been approved as a Mission Special, and you may send gifts for whatever number of blankets you wish to underwrite.

Already we have had requests for blankets from:

Australia Bible College	50
European Bible College, R.S.A.	50
Pastors' Seminars, Puerto Rico	25
Belize Holland Memorial Clinic	10
Cape Verde Bible College and Clinic	150
Brazil Bible College	50
Papua New Guinea Bible College	100
Philippines Visayan and Luzon Bible colleges	50 each
Caribbean Nazarene Theological College	100
Guatemala Northeast District	108
European Bible College, Switzerland	100
Bolivia Bible College	80
Bolivia dormitories for retreats	80
Bolivia pastors	100

More requests are coming in daily. Any amount you send toward this special will be appreciated. Department of World Mission, 6401 The Paseo, Kansas City, Mo. 64131.

—Dept. of World Mission

Dr. Nease said that offerings are coming in daily and that, by trustee vote, all monies received over \$100,000 will be equally divided between the following needs at NTS:

- (1) Expansion fund (Enrollment this semester is 434, up 55 percent in past three years.)
- (2) Student assistance funds
- (3) Faculty development
- (4) Increased number of courses in continuing education □

—NCN

OVANDO UNDERGOES BRAIN SURGERY

Rev. Samuel Ovando, missionary to Colombia, South America, underwent serious brain surgery April 7 in Fresno, Calif. Doctors report that he came through the eight-hour operation exceptionally well.

He was out of intensive care by Sunday, April 10. Doctors are optimistic for his complete recovery, and they feel sure they have been able to save his eye.

Rev. Ovando's recovery from serious head injuries received in an auto accident October 23, 1976, in Colombia was slow, and the family returned to California in February, 1977. Doctors in Fresno had found a fistula in an artery in the brain which required the immediate surgery. □

—NCN



Hudson

Teare

WORLD MISSION REASSIGNS TERRITORY TO AREA COORDINATOR

In an effort to equalize the work load of the two area coordinators, the Department of World Mission has announced a reassignment of territory. In addition to his present assignment of Intercontinental Zone III (mission and regular districts in Mexico, Central America, the Caribbean, and South America) Rev. Jim Hudson will be the coordinator for that portion of Zone II north of the equator. This includes: Japan, Korea, Taiwan, Hong Kong, the Philippines, and India.

Rev. Darrell Teare continues as area coordinator for Intercontinental Zone I and that portion of Zone II south of the equator. □

—NCN

KANSAS CITY FIRST CHURCH TO MOVE

Kansas City, Mo., First Church has sold its property at Meyer Blvd. and Rockhill Rd. to the Cleveland Chiropractic College for \$725,000. The congregation has voted to purchase 10 acres at the corner of State Line and Minor Dr. (Kansas City, Mo.) for \$350,000.

The church has full use of the present property until July 1, 1977. Arrangements have been made to use Nazarene Theological Seminary until buildings have been erected on the new property. Rev. James Ingalls, pastor, says the plan is to move to the new location in about two years. □

—NCN

RILEY SUFFERS MILD ATTACK

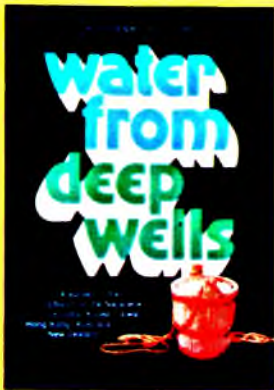
Dr. John Riley, former president of Northwest Nazarene College, was placed in the intensive care unit of a hospital in Brisbane, Australia, early Monday morning, April 11 (Australia time), after experiencing chest pains. It was later confirmed as a mild heart attack. Doctors say he will be able to resume work in about six weeks.

Dr. Riley is teaching at Nazarene Bible College in Australia this year. He and Mrs. Riley went to Australia in February. Dr. Riley has said that he wants to remain in Australia and complete his teaching assignment. □

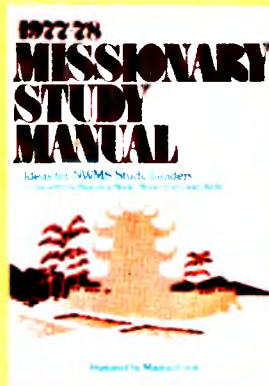
—NCN



1977-78 MISSIONARY READING



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